

THE
GROVND

OF CRISTIANITY.

COMPOSED IN

manner of a Dialogue between

PAYNE and TITVS.

Contayning all the principall points
of our justification in CHRIST.

I. PETER. 3. 15.

Sanctifie the Lord God in your hearts; and be ready alwaies to give an answer to euery one that asketh you a reason of the hope that is in you.



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47
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TO THE RIGHT

honourable Lord FRANCIS Earle
of Bedford, *one of her Maiesties most*
honourable priuy counsell, knight
of the noble order of the garter;

A. G. wisheth prosperity in this
world, with increase of peace, mer-
cy, and grace; and in the
world to come life ever-
lasting.



*L*beit (right. honora-
ble) the multitude of
foolish pamphlets, and
frivolous toies, which
in these our daies are
put in print, haue
brought almost no
lesse contempt of the faculty of printing
than discouragement to those that would
write more weighty matters: yet I thought
it in conscience good for me to bee no
more thereby discouraged from attemp-
ting any thing which may either tend to the
glory of God, or benefit of his Church, than
for a man to be squeamish to eat, because

THE EPISTLE.

hath seene another surfet. It could not
 come in my minde (though it rowled to &
 fro towards many) vnto whom to dedicate
 this worke of mine, rather than vnto your
 honor, whose iust and most deserued com-
 mendation, as well in matters of religion,
 as also in all other politique affaires, as I
 spare presently to utter; (because to praise
 any man to his face, doth seeme rather fai-
 ned flatterie, then pure loue) so the truth
 it selfe deuoid of partiality, cannot vniust-
 ly conceale, nor iniuriously suppress. I
 could easily haue procured vnto my selfe
 many pulbacks, lets, and hinderances, from
 attempting so aduenturous an enterprise,
 had not the assured knowledge of your Ho-
 nours singular humility, in abasing your
 selfe to them of lower degree, fully per-
 swaded mee to the contrary. Neither the
 worthinesse of the writer, (who is as bold
 as blinde Bayard) nor the excellency of the
 worke, (as it proceedeth from so base a
 workeman) deserueth in any wise, so ex-
 cellent a patronage, but in that it redoun-
 deth to the reparation of the ruines of
 Christ

Christ his Church, whereof as it hath pleased the Lord in mercy to make you a maintainer, so you will no doubt from day to day, and time to time, shew your selfe a notable fauourer, yea, euen of the smallest stones in the building, which because they be neither grauen with curious worke, or polished with exquisite art) though some doe rashly condemne, yet I know your Honour will not reiect: but rather will consider, that notwithstanding the chambers of Christs Church are in some places a trimming vp with beautifull worke, yet in some other places (the groundsell being scarce layd) strong oken timber, so it bee sound, may doe more good, then fine firre if it bee weake. The worke which I make bolde at this time to shrowd vnder your protection, is brieife and pithy, framed in maner of a dialogue, handling all the cheefe points of Christianity, with many additions, no lesse profitable then necessary, for those that desire to be further instructed in many points, where I thought it most requisite and conuenient. All men, yea euen

THE EPISTLE.

*the simplest, haue neede now to get assurance of saluation to themselves, not by workes without knowledge, (which bewrayeth intollerable hypocrisie) but first by true faith grounded vpon the rocke of Gods word, and then by workes proceeding from the same; that they may bee able to giue an account of their faith, and to stoppe the mouth of the aduersary in the day of triall. The false apostles are already craftily crept in, which seeke to vndermine vns-
 table soules, wresting and writhing the Scriptures to their owne damnation, whose iudgement is iust: for the Lord hath sent them strong delusions, that they should beleue lies, that all may be damned which beleue not the trueth, but haue pleasure in vnrightheousnesse, and as they haue not regarded to know God, so God hath deli-
 uered them vp to a reprobate minde to doe those things which are not conuenient. The cheefe respect and finall end of this my small labour, according to my poore talent, is to helpe the simpler sort, whom I knowe (the more is the pittie) to be besotted with
 ignorance,*

DEDICATORY.

ignorance, whom I seeke rather to instruct
because they be not skilfull, than to con-
found the aduersary, who is verie subtile.
Wherefore I present this small worke un-
to your honour, as a token of my vnfeined
good will, and great zeale towards you, be-
ing ready at all times, and in all places to
performe all other duties, wherewith the
Lord shall enable me, with no lesse seruent
prayers to the Lord for your health of body
to his pleasure in this life, than continuall
supplications, for the placing of your soule
and body in the beauens, with our cheefe
Lord and Captain Iesu Christ, among the
angels and blessed saints in the life to come,
of which ioy the Lord make your honor &
all those that loue the comming of Christ,
partakers, for the same Christes sake,
Amen.

Your honours most bounden.

Alexander Gee.

his book given him
by his mother on her
death bed

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THE GROVND OF
Christianity : In manner
of a dialogue, between
Paul and Titus.

Paul,



What is the cheefest duty
of a Christian man in
this life?

Titus. The cheefest
duty of man, and not
of man onely, but of all

the creatures in the world, in their na-
ture is to set forth the ^a glozy of God.

Paul. How shall we perfoyme this
duty?

Titus. To perfoyme this duty it is
necessary to know vnto what death we
by our selues are subiect, what great
saluation God of his ^b free mercy hath
giuen vnto vs through faith, and what
thankfulnesse we owe vnto him for our
deliuerance.

^a Gen. 1. 26.
ephe. 1. 6. exod
9. 16. psal. 8. 1.
^b Deu. 4. 37. &
7. 7. 8. ioh. 14.
2. Psal. 44. 3.
Iohn. 15. 16.
act. 13. 48. &
22. 14. rom. 5.
6. & 9. 11. 12.
& 11. 7. 35. 1.
Cor. 4. 7. ephe.
1. 4 & 3. 10.
colof. 1. 12.
2. Tim. 1. 9.

one only God,

Images forbidden.

Pa. Tell me these things in order, first what is sinne, and what it doth deserue?

^a 2. Iohn. 3. 4. Ti. Sinne is the breach of the law of God, contained in the ten commandments: and the reward of this sinne is eternall death.

Pa. Rehearse the tenne commandments.

^d Exod. 10. 1. Ti. God ^d spake these wordes and said; I am the Lord thy God, which brought thee out of the land of Egypt, &c.

Pa. What meaneth this commandment, thou shalt haue none other Gods but me?

^a 1. Cor. 8. 4. 6. Ti. The meaning of it is, that I should acknowledge ^a but one onelie God, that I should ^b honour and feare him, that I should ^c cleaue vnto him, that I should not do after the abominations of any ^d idolatrous people, to worship Rocks or Stones, that I should not ^e hearken to any false prophets, that teach their owne fantasies, and not the word of God: that I should not seeke ^f to any sozcerers, coniuers, witches,

with

Honour one onely God,

Images forbidden

soothsaiers, charmers or any such: but that I should hearken vnto Christ alone, and adde ^h nothing to the worde which he hath spoken, but put all my trust in God alone, & call vpon him alone, feare him alone, and loue him alone ^m all.

Marke 9.7.

^h Reue. 22.18.

¹⁹ prou. 30.6.

¹ Ierem. 17.5.

& 18.7.

^h Rom. 10.13.

Psal. 50.16.

2. Tim. 2.22.

¹ Malac. 10.

Marth. 10.28.

Luke 12.5.

^m Mat. 10.37.

Phil. 3.7.8.

^m Deut. 4.15.

& c. acts. 17.27.

Esay. 40.18.25.

Esay. 16.3.

^m Ioh. 4.24.

^p Psalm. 97.7.

Esay. 44.19.

Dan. 4.18.

^q Abac. 2.18.

Ier. 10.14.16.

Pa. What meaneth the second commandment, that we shall not make any grauen image?

Ti. In this commandment is contained three things: first, that wee should not thinke God to be like either ^m man or woman, ge^l or silver, or any other thing, and therefore that wee make no image of God in any case. Secondly, that only ^o in spirit and truth we worship God alone, and beside him none ^p other, no saint, no Angell, no creature, and therefore that wee make no image of any other thing, either to worship the image it selfe, either **G D D**, saint, or Angell, by the image; neither yet to this end, to bee the better put in minde of God by the image. Thirdly, that we worship not

Images forbidden.

Oaths forbidden.

Deut. 12. 32. God in any^r outward worship accor-
 & 5. 32. iof. 1. 7 ding to our owne fantasies, but onelie
 as himselfe hath commanded in his
 word.

Pa. What meaneth the third com-
 mandement, that wee should not take
 the name of God in vaine?

Ti. God chargeth vs in this com-
 mandement these thzee things: first,
 that^a we vse with most high reuerence
 the name of God whensoever we speak
 or think vpon him. Secondly,^b that
 we neuer blaspheme the name of God,
 by coniuring, witchcraft, sozcery or
 charming, or any such like, neither by
 cursing nor banning. Thirdly, that we
 neuer sweare by the name of God in
 our common^c talke, although the mat-
 ter be neuer so true, but with feare and
 reuerence make mention of the name
 of the Lord our God,^d in truth, in iudg-
 ment, and in righteousness, to the glo-
 ry of God, or maintenance of brother-
 ly loue, or also before a^e magistrate, in
 witnessing the truth when wee are
 thereunto lawfully called. In which
 causes we must sweare by the name of
 God,

Deut. 18. 58.

59 Psal. 8. 1.

Jerem. 10. 6.

2. Chro. 29. 13

Deut. 18. 10.

11. 12. Esay. 8.

19. & 47. 9.

Mal. 1. 3. 5.

Gal. 5. 20.

Math. 5. 35.

36. iam. 5. 2.

d Esay. 18. 1.

e Iosua. 2. 12. 2.

2. Cor. 1. 23.

2. Cor. 1. 1. 31.

Gal. 1. 20.

Ex. 23. 1. 12.

5 CHRISTIANITIE.

Oathes forbidden.

The use of the Sabbath

God alone, neither by heaue nor earth,
 & neither by booke, saint, nor Angel, nor
 any creature. As for masse, crosse, roode
 or such other, wee ought so to detest
 such manner of Idols, that they should
 not once be named among vs.

Pa. What meaneth the fourth com-
 mandement, Remember thou keepe
 holy the Sabbath day?

Ti. The hallowing of the Sabbath
 day is, to rest from ^a our labour in our
 calling, & in one place to assemble our
 selues together, and with feare and re-
 uerence, to heare, marke, and lay ^b vp in
 our hearts the word of God ^k preached
 vnto vs, to ^l pray altogether that which
 we ^m vnderstand with one consent, and
 at the times ⁿ appointed to vse the Sa-
 craments in faith and repentance, and
 all our life long to ^o rest from sinne and
 wickednesse, that the Lord by his holy
 spirit may worke in vs his good work,
 and so beginne in this life ouerlasting
 rest.

Pa. What meaneth the fifth com-
 mandement: Honour thy Father and
 thy mother?

B 3

Ti. The

Images forbiddden.

Oaths forbidden.

Deut. 12. 32. God in any^r outward worship accor-
 & 5. 32. Ios. 1. 7 ding to our owne fantasies, but onelie
 as himselfe hath commaunded in his
 word.

Pa. What meaneth the third com-
 mandement, that wee should not take
 the name of God in vaine?

Ti. God chargeth vs in this com-
 mandement these thzee things: first,
 that^a we vse with most high reuerence
 the name of God whensoever we speak
 or thinke vpon him. Secondly,^b that
 we neuer blaspheme the name of God,
 by coniuring, witchcraft, sozcery or
 charming, or any such like, neither by
 cursing nor banning. Thirdly, that we
 neuer sweare by the name of God in
 our common^c talke, although the mat-
 ter be neuer so true, but with feare and
 reuerence make mention of the name
 of the Lord our God,^d in truth, in iudg-
 ment, and in righteousness, to the glo-
 ry of God, or maintenance of brother-
 ly loue, or also befoze a^e magistrate, in
 witnessing the trueth when wee are
 thereunto lawfully called. In which
 causes we must sweare by the name of
 God,

^a Deut. 12. 58.⁵⁹ Psal. 8. 1.

Ierem. 10. 6.

^{2.} Chro. 29. 13⁶ Deut. 18. 10.^{11. 12.} Esay. 8.^{19. & 47. 9.}

Mal. 1. 3. 5.

Gal. 5. 20.

¹ Math. 5. 35.^{36.} Iam. 5. 2.^d Esay. 18. 1.^e Iosua. 2. 12. 2.^{2.} Cor. 1. 23.^{2.} Cor. 11. 31.

Gal. 1. 20.

Ex. 22. 11. 12.

Oathes forbidden.

The vse of the Sabbaoth

God alone, neither by heauē noz earth,
 & neither by booke, saint, noz Angel, noz
 any creature. As for masse, crosse, rōde
 or such other, wee ought so to detest
 such manner of Idols, that they should
 not once be named among vs.

Jer. 5. 7 & 22
 16. amos. 8. 14
 Ephes. 1. 5.

Pa. What meaneth the fourth com-
 mandement, Remember thou keepe
 holy the Sabbaoth day?

Ti. The hallowing of the Sabbaoth
 day is, to rest from ^b our labour in our
 calling, & in one place to assemble our
 selues together, and with feare and re-
 uerence, to heare, marke, and lay ^v up in
 our hearts the word of God ^k preached
 vnto vs, to ^l pray altogether that which
 we ^m vnderstand with one consent, and
 at the times ^a appointed to vse the Sa-
 craments in faith and repentance, and
 all our life long to ^o rest from sinne and
 wickednesse, that the Lord by his holy
 spirit may worke in vs his good work,
 and so beginne in this life everlasting
 rest.

^b Dent. 5. 14.
^{Exod.} 16. 26.
ⁱ Matth. 13. 23.
^k Acts 10. 7. &
 15. 21. & 13.
 15.
^l Luke. 4. 16.
^m Math 18. 19.
ⁿ 1. Cor. 14. 15
^o 1. Cor. 11. 33
 Acts. 2. 42.
 Acts. 10. 7.
^p Num. 29. 7.
 Heb. 4. 9. 10.

Pa. What meaneth the fifth com-
 mandement: Honor thy Father and
 thy mother:

Superiours honorable.

Murder.

Leuit. 19. 3.

& 3. 20. 22. 23

Eph. 6. 1. 2. 3.

Exo. 22. 28.

Rom. 13. 1.

Tit. 3. 1.

Heb. 1. 17.

1. Thes. 5. 12.

13.

Eph. 6. 5. 6. 7.

Tit. 2. 9. 10.

Leuit. 19. 32.

Col. 3. 15. &

4. 1. Eph. 6. 4. 9

Ti. The meaning of it is, that wee should honour, that is to say, loue, fear, obey and releue our^a parents, or any other that are vnto vs in their stead, as our^b princes, rulers and Magistrates, our^c pastors and teachers, our^d masters, and all other which are about vs in any calling places by God, the^e aged and graiheaded. And also all manner of superiours, that they may be honourable, they must put on a fatherly affection, and shew themselves indeed parents, in^f defending and guiding their inferiours.

Pa. The first commandment: thou shalt doe no murther; What meaneth this?

Ti. First, the Lord God forbiddeth vs heerein, ^g killing, ^h fighting, and ⁱ quarrelling, all ^k reproches, mocks & taunts. Secondly, he forbiddeth all killing in heart, that is, all anger, and malice, all desire of^m reuenge. Thirdly, on the other side hee commaundeth vs to preserve life by exercisingⁿ the workes of mercy and compassion towards our brethren, yea euen towards our enemies.

Gen. 6. 9.

deut. 5. 17.

Mat. 5. 38. 39

Col. 3. 12. 13.

Leuit. 19. 14.

18. mat. 5. 21.

22. 1. Ioh. 3. 15

Prou. 20. 22.

Marth 25. 35

36. esai 58. 6. 7.

ez. ch. 18. 7.

Adultery. Whoredome forbidden. Theft forbidden.
 mies. Fourthly, ° to loue one another ° Math. 5. 44.
 inwardly in heart as our selues, yea leuit. 19. 18.
 euen our enemies, and them that hate luk. 6. 17 rom.
 vs. 12. 17. 18. 8.
 13. 19.

Pa. What meaneth the seventh
 commandement: that wee shall not
 commit adultery?

Ti. We are forbidden herein, first
 all^a adultery, fornication, and all other^a Rom. 18. 20.
^a uncleannes in our bodies. Secondly, leuit. 19. 29.
 all vnpure^c thoughts and lusts of the deut. 23. 17.
 heart. Thirdly, all other things which^a Heb. 12. 13.
 might intice vs to such vncleannesse, 24.
 as all^c vnchast behauiour, filthy talke^a Math. 5. 28.
 and songs^a wanton apparell, lewd and^c Esay. 3. 16. 17
 idle pastimes, ^b gluttony, drunken^a Rom. 13. 13.
 nesse, ^c houses of open whoredome, and^a Ephes. 1. 29.
 whatsoeuer else may allure to vnclean^a Ephes. 5. 3. 4.
 nesse. Fourthly on the other side hee^a Deut. 22. 11.
 commandeth vs to keepe our bodies^a Esay 3. 18. &c.
 and soules^d chaste and pure, as temples^b Ephes. 5. 18.
 of the holy Ghost: or if the^c gift of cha^c Deut. 22. 20.
 ritie be not giuen vs, to vse the lawfull^a 21
 remedy appointed by God, which is^d 1. Cor. 6. 15.
 marriage. 19. 20. 1. thes. 4.
 3. 4. 5.
 e 1. Cor. 7. 2. 9.
 Heb. 13. 4.

Pa. What meaneth the eight com-
 mandement, Thou shalt not steale?

Theft forbidden.

Lying forbidden.

Ti. In this commaundement the Lord forbiddeth all^f stealing and robbing in outward deeds, all^e deceit, all^h lying and oppression, allⁱ withholding of the labourers, hire, all^k uncurteousnesse, to the stranger, widdow, and fatherlesse, all^l gifts to peruert iudgement, all^m false measures, conetousnesse, and whatsoeuer wrongfull dealing. And on the other side; hee chargeth vs, that we be content with thatⁿ portion of goods which the Lord giueth vs, to apply our selues in our vocation and calling to get our otone living, and to liue of that which is our owne.

Pa. What meaneth the ninth commaundement, thou shalt beare no false witness against thy neighbor?

Ti. Wherein the Lord God doth commaund vs; first, that wee should neuer speake^p falsly in witness bearing; secondly, that not onely in witness bearing, but also in no other matter wee should, neither lie, flatter, nor dissemble; thirdly, that wee would neuer tell false tales^r behind our neighbors backs
no;

Leuit. 19. 11.

Deut. 5. 19.

Ephes. 4. 28.

g 1. Thes. 4. 6.

h Exod. 22. 21.

i Deu. 24. 14.

Iam. 5. 4.

k Deu. 10. 19.

l Amos. 2. 6.

m Leu. 19. 36.

Deut. 25. 13.

Prou. 20. 10.

Mich. 6. 11.

n Prou. 27. 27.

1. Tim. 6. 6.

o Gen. 3. 19.

Ephes. 4. 28.

p 1. Thes. 3. 10.

Light desires restrained.

nor hear them of others, that we should neuer^r beleue any euil spoken behind their backs, buttill wee fully know the certainty; fourthly, in priuate offences to speake nothing, although it bee true, to the^a hurting of our brothers good name, if by^b priuate admonitions hee may be won. Fifthly, on the contrary side, we must carefully and boldly testifie all truth, whatsoener wee know to the furtherance of iustice.

Pa. What meaneth the tenth commandement? Thou shalt not conet thy neighbours house.

Ti. Peere in plaine words God forbiddeth all inward desire whatsoener is unlawfull to bee done, which desire is not onely sinfull when wee^d consent vnto it, but the very motion is enemy to God, and banished from his presence for it is vnpossible those bodie should see God, which can nourish euill concupiscences in them, euen as it is impossible that corruption should inherit incorruption, or that flesh and bloud in this similitude of^e old Adam should inherit the kingdome of God. So that by this

Matth. 7. 1.

Iam. 4. 12.

1. Pet. 4. 8.

1. Cor. 13. 7.

Prou. 11. 12.

6 Matt. 18.

15. 16. 17.

Rom. 7. 7.

d Gen. 6. 5.

& 8. 21. pro.

20. 9.

e 1. Cor. 15. 50

f Eph. 4. 22.

Colos. 3. 9.

Light desires restrained.

None can fulfill the Law.

this commandement, most cleerly wee may see the image of that man that pleaseth God, even such a one in whom is nothing impure, neither in wil nor nature.

Pa. Canst thou fulfill al these commandements without breaking any one of them?

Ti. These are the commandements of almighty God, the perfect fulfilling whereof no flesh can attaine unto, no although I doe all that I can, yet I breake them daily, both in thought, word and deede.

Pa. What punishment doth God appoint for breaking any one of them?

Ti. The punishment for the breaking of the least commandement even in (h) thought, yea if it were but once in all my life, is the heauy wrath of God which hath no end, and his euerlasting curse, which containeth all the torments that can bee deuised both of soule and bodie, and in the Scripture is called by diuers names, to expresse the paine, ^a as hell fire, the ^b worme that neuer dieth, bitter ^c darkenesse, ^d burning

^g Rom. 3. 23.

^{24.} & 8. 3. 4. 11

^{32.} 1. Ioh. 1. 8.

^h Matt. 5. 28.

ⁱ Iam. 2. 10.

^k Gal. 3. 10.

^k Deut. 27. 26.

^k Gal. 3. 10.

^a Matth. 10.

^{28.} & ^{25.} 4. 1.

^b Mark. 9. 4.

^b Mark. 9. 44.

^c Mat. 22. 13.

^d Apoc. 19. 20

& 20. 14.

II CHRISTIANITIE.

Reward of sinne,

God is mercifull and iust.

ning lake, second^c Death, damnation, ^{e Apoc. 20. 6.}
and such like. ^{& 21. 8.}

Pa. Now I know what is sinne, e-
uen the breach of the law of God, and
because of the excellencie of Gods ma-
iesty, which by sinne is offended, I see
the greatnesse of sinne, and how it des-
serueth eternall death, of which with-
out exception, by nature we are guilty.
But tell me now: Is there no punish-
ment in this life, by which we may re-
compense our sinne?

Ti. There is no sufficient recom-
pence in the world, no goods no mul-
titude of riches, no liberality to the
poore, no whipping, no scourging, ^{f Luk 17. 10.}
no hurt of thine owne body, nothing ^{g Colof 2. 23}
that thou canst deuise, so p^recious is the ^{h Psal. 49. 8.}
redemption of the soule, and the con-
tinuance for euer.

Pa. Yea, but God is mercifull, will
he therfore punish sinne so sharply thin-
kest thou?

Ti. God is in deed a God of al^m mer-
cies, and Father of all consolations,
whose louing kindnes hath no end, and
in the great riches of his compassions
hee

i 2. Cor. 1. 3.

Psal 145. 8.

Psalm 86. 15.

Psal. 111. 4. &

116. 5. ioe. 2.

13 Ionas. 4. 2.

How we may be deliuered from Gods anger.

he hath appointed to make knowne the gloꝝy of his Maiesty vnto his chilozen; but God is also^k iust and iudgeth righteously, and therefore of iustice and truth, he must punish such as through infidelity despise the riches of his goodness, and disobey the word of his glorious power, with that punishment, which he hath appointed for sinne.

Pa. Seeing then this punishment must needs be suffered, are wee in our selues able to suffer and overcome it?

Ti. None is able to suffer and overcome this great punishment of sinne; being onely man.

Pa. With that sinne hath condemned vs to eternall death already in our selues, tell me now how we may be deliuered from the anger of God, and paines euerlasting?

Ti. Marke and I wil tell thee, pray vnto God to giue thee vnderstanding, and to bee low in humility of spirit, I will declare the saluation of the Lord: when we had sinned, and by sinne had^b prouoked God to anger, and so were^c subiect to Satan, hell, and con-
demn-

k Psal. 7. 7. &

11. 7. 8. rom. 3.

4. Ioh. 3. 33.

2. Chro. 12. 6.

Iohn. 9. 19. esa.

45. 21. apoc. 16.

5. rious power, with that punishment,

which he hath appointed for sinne.

a Psal. 130. 3.

Mal. 19. 25. 26.

apoc. 6. 16. 17.

Ti. None is able to suffer and overcome this great punishment of sinne; being onely man.

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demn-

b Ephes. 5. 5. 6.

Heb. 3. 17.

c Acts. 16. 18.

1. Cor. 15. 22.

Saluation onely by Christ.

demnation, that the righteousness of God might stand, it was necessary that these things should be borne and suffered, the anger of God, the tyranny of Satan, and the paines of hell, which all followed sinne, and therefore hee that shall be a saviour for our sinnes, he must take this upon him, and in his owne righteousness he must be delivered againe from them.

^d Gal. 3. 13.
² Cor. 5. 21.

Pa. For so much as the iustice of God requireth, that sinne be punished in the nature of man by which it was committed, tell me then, where shall we find such a saviour?

Ti. The Lord lighten our eyes, that we may vnderstand the riches of his glorious mystery, the Lord reveale his secret vnto vs, the Lord make vs see with all his saints, what is the height, the breadth, the length, and the depth, that we may sing vnto him the praises of all his mercies. This Saviour whom we seeke for, who for our sinnes must taste death, and yet in the power of his owne righteousness must rise from death to life, he cannot be found amongst

^e Psal. 25. 14.
^f Colof. 1. 27.
^f Ephes. 3. 18.

^g Heb. 2. 9. 10.
^h Rom. 1. 4.
ⁱ Psal. 74. & 49
7. & 146. 3. 4.

The vnion of two natures in Christ, and causes of the same.

amongst the children of men. All the righteousness of ^aAbraham, Isaac, and Jacob, it cannot recompence the least of all my sins. ^bAdam and Eve, while they were yet in integrity, they could not beare the sinne of the eating of one apple which was forbidden them: yea the ^cAngels of heauen when they kept not their first estate, but ^dfell away from the truth in which they were created, they could not beare by their sin, but it ^eweighed them downe to hell, and bound them for euer in the chains of darknesse; so that in men and angels there is no hope, but God that is (f)rich in mercies and whose compassions haue none end, hee sent his owne sonne in the (g) similitude of sinfull flesh to be a Redeemer, and to condemn sinne in the flesh, so that this is the Saviour sent into the world, euen Iesus Christ the righteous, in (h)whom the fulnesse of the godhead doth dwell bodily, that when there was no saluation in all creatures, God might ⁱbee in Christ, and reconcile the world to himselfe.

^a Eze. 14. 14.

Rom. 4. 12.

^b Gen. 3. 16. 17

^c Iude. 36.

^d Iohn 8. 44.

^e 2. Pet. 2. 4.

^f Ephes. 2. 4.

^g Rom. 8. 3.

^b Col. of. 1. 9.

ⁱ 1. Cor. 5. 19.

The vnion of two natures in Christ, and causes of the same.

Pa. Seeing then the oddes and variance is betwene the immortall God, and mortall man, and that the mediatur betwene them must needs haue of the nature of both the parties, which are to be agreed, and also haue agreement with both the parties, or otherwise he should haue no meane to agree them, shew me the reasons thereof.

Ti. As it was necessary, that Christ should bee ¹ God, or else hee could not haue bin so perfect righteous as the law of God required, nor yet haue borne the heauy burthen of sinne; so it was al o necessary that hee should be ¹ man, or else he had bene righteous onely to himselfe, & we thzough him had not bin sanctified: so; it could not bee that wee should haue bin partakers of his grate, if he had not bene partaker of our nature; nor we could not haue beene free from the wrath of God, and rigour of his law, except our nature in him had felt his fathers anger, and hee perfect man so; vs had been accursed: ffor God had so appointed, that the soule that had sin

Math. 3. 15
Rom. 5. 18.
2. Cor. 5. 21.
1. Tim. 2. 5.
Rom. 1. 3. & 8.
2. Gal. 4. 4. 1. 10
2. 30. Heb. 1.
10. 11.

All shall not be saved.

What is true faith.

^a Num. 23. 29. **Sinned, it should die, and he is not alike**
unto man that he should repent, but the
word that he had spokē he would sure
ly accomplish, and therefore that God
might be righteous in his iudgements,
Christ was man like unto vs, and so in
our flesh offered himselfe unto death,
as if he should haue saide unto his Fa
ther; Execute, O God thy iudgments
against man; and lo,^b behold mee a per
fect man, I will beare them. And thus
was our Saviour Jesus Christ per
fect God, that hee might bee stronger
than Satan, and take sinne away: and
^c perfect man, that wee might haue part
 of his redemption, who in all things
 was like unto vs, sinne onely excepted.

^b Psal. 40. 4.
^c Heb. 10. 7. 8.

^c Luk. 23. 47.
 Rom 1. 3.
 1. Tim. 1. 5. 1.
 Iohn. 4. 2.
 1. Pet. 2. 2. 2.

Pa. Sith Christ God and man hath
thus paid the punishment of our sinns,
are we now all discharged befoze God?

Ti. No, not euery one shall be saved
by Christ, but they alone that doe be
^d leue, and in a ^d true faith take hold of
 his mercies, which belauers are discer-
^e ned from others by not walking ^e after
 the flesh, but after the spirit.

^e Rom. 8. 1.

Pa. What callest thou this true faith?

Ti.

Sinnes forgiven and punished. Christs righteousness is ours.

Ti. This true and lively faith is a full (f) perswasion and assurance of my heart grounded upon the (h) promise of God, and wrought in mee by the holy (i) ghost, whereby I am fully assured, that whatsoever Christ hath wrought for mans salvation, pertaineth not onely to others, but enen to mee, and is wholie mine, as surely as if I my selfe had persourmed the same in mine owne person.

Pa. How can it bee that thy sinnes are forgiven thee, and yet according to Gods truth, fully punished with that punishment which God hath appointed for sinnes?

Ti. By this my true faith, I see my sinnes both to be forgiven, and yet fully punished: for in Jesus Christ to satisfie Gods iustice; they be fully punished, and yet to me they be forgiven because in mee they be not punished, but in Christ for me, to set forth Gods mercy, and therefore shall neuer be laid to my charge. In this manner therefore I see the Lord my God to be most mercifull and iust.

Sinnes forgiuen and punished. Christs righteousness is ours.

Pa. Yea, but although the punishment of thy sinnes be payd in Christ, yet seeing there can no vnrightheousnes dwell with God, how canst thou stand before Gods iudgement seat as righteous, seeing thou hast no righteousnesse but such as is stained wth so many sinne?

Ti. I stand as iust and righteous before the throne of God, not clothed with mine owne righteousnesse which I haue wrought in mine owne person, but with the ^f righteousnesse of Iesus Christ, which righteousnesse being taken hold vpon by a ^s true and liuely faith, is made mine. Thus am I iust in the sight of God, not in respect of mine owne workes which I haue wrought, but taking hold vpon Christs workes to be mine by faith.

Pa. Doth not this make men runne into all sinne and wickednesse?

Ti. No, for this true faith, as soone as it is wrought in vs through the holy ^h Ghost, doth frame our hearts a new, and causeth vs to ⁱ detest, hate, loth, and abhorre sinne in all men, but specially in our selues, and make vs to haue our

f 1. Cor. 1. 30.

2. Cor. 5. 27.

g Abac. 2. 4.

Rom. 7. 28.

Ios. 3. 18.

Gal. 2. 16. & 3.

11.

Ephes. 2. 8.

h Iohn. 3. 3. 5.

Ephes. 4. 20. 11
8.

Col. 3. 9. 10.

Rom. 6. 6. &

12. 1. 2.

i Rem. 7. 13.

The summe of our faith.

One God in distinct persons

our whole ^k delight and ioy in those things which be agréable to Gods ^k will, and causeth vs also to ^l expresse the same in our life and conuersation, or else it is no true faith but a ^m dead faith.

^k Rom. 5. 1.

^l Rom. 6. 11

^{12.}

Matth. 7. 17.

Iohn 15. 5.

^m Iam. 2. 17.

Pa. Rehearse the summe of this faith.

Ti. I beleue in God the father almighty, &c.

Pa. Why makest thou mention of God the Father, God the Sonne, and God the Holy Ghost, seeing there is but one God?

Ti. As the Scripture teacheth vs most plainly that there is but one God, so likewise it teacheth vs, that in this diuine essence thre persons do subsist, being indeed distinct in their several properties, the Father, ⁿ the Sonne ⁿ and the Holy Ghost, which thre persons are one God ^o eternall, infinite, and most perfect in it selfe. And when God shall giue vs such eyes as shall be able to see the glorious Maiesty of his Godhead, then we shall haue also such heauenly wisdom as shall easily per-

ⁿ Matth. 3. 16.

& 28. 19.

^{1.} Iohn 5. 7.

^o Acts 17. 22.

Deut. 4. 12.

^{1.} Cor. 12. 12.

One God in distinct persons.

Christ God and man.

ceine the distinction of the persons. In the meane while we will beleue the truth of his eternall word, and hate and detest all contrary heresies.

Pa. God grant vnto vs all this sobriety. But tell me now, what beleeuest thou concerning God the Father?

Ti. First I beleue that God the Father thzough Christ, into whose body I am grafted by faith, is not onely a father of other faithfull, but euery my father, and therefore loueth me. Secondly, that he is almighty, that is, that he hath all power in his hand, guiding and ruling all things, so that nothing can be done in heauen, earth, nor hell, without his prouidence.

Pa. What beleeuest thou concerning God the Sonne?

Ti. I beleue that Iesus Christ is one God in substance with the Father and the Holy Ghost, took^e flesh of the virgine, and is become perfect man, as I am, in all things, sinne onely excepted, and in my nature hath wrought for me whatsoeuer is needefull for my saluation.

Pa

John, 1, 12,

Rom, 8, 1, 11.

Gal, 3, 26.

1. Rom, 8, 15,

16.

2 Cor, 6, 18.

9 Rom, 5, 8 9.

Psal, 54 6, 7, 8.

1 Esay, 45, 5, 6.

7, 12, & 46 10.

11.

1 Amos, 3, 6.

Psal, 139, 7, 8.

9. 10.

1 Rom, 9, 5.

1, John, 10, 11.

2 Rom, 1, 3.

Math, 1, 20.

3 Heb, 2, 14, 15

Christ God and man.

Christ our Lord and Sauiour.

Pa. What meaneth the name **Jesus**?

Ti. **Jesus** is as much to say, a ²Sauior, because he hath saued his people from their sinnes. Math. 1. 21

Pa. Why is he called **Christ**?

Ti. Because he was ordained of the Father, and was annointed of the Holy Ghost the highest Prophet and Doctor, which hath opened vnto vs the secret counsell, and all the will of his Father concerning our redemption and deliuerance, and the ^b high priest, who with one sacrifice and offering of his body, and no mo, hath appeased Gods wrath, bought vs againe, and continually maketh intercession for vs to his father, and a King which gouerneth vs by his word and his spirit, and defendeth and keepeth the saluation which we haue gotten by him. Eph. 4. 7.
Ioh. 3. 34.
Luk. 4. 18.
Heb. 9. 26.
28, & 7. 25.

Pa. In what respect sayest thou that he is our Lord?

Ti. Not onely because we are his creatures, but chæstly because he buyeth againe our bodies and soules from sinne, not ^d with gold nor silver, but with 1. Cor. 6. 20.
1. Pet. 1. 18.
19.
Acts. 20. 28.
Apoc. 5. 9.

Christ is our Lord and Sauour.

With his p^{re}ci^{ous} blood, and also deli^uering them from the captiuitie and ty^rranny of the diuell, to set them in full spirituall libertie, and to lead and gouerne them as a spirituall King, and to make them partakers with him of his heauenly Kingdome, hath ^eclaymed vs for his owne proper seruants and peculiar people, which he hath w^one to himselfe, and can by right belong to none other Lord or Maister.

• Mala. 1. 6.

Pa. What meanest thou when thou sayest, We suffered vnder Ponce Pilate?

Ti. Because the manner of death which men doe suffer by the sentence of the iudge, and vnder the title of iustice is more ^fshamefull, standzous, and terrible, than if a man should die naturally in his bed, therfore Christ tooke on him our person to shew himselfe before an earthly iudge, and to be condemned by the ^hmouth of Pilate, he being then iudge, that thereby we might be cleared before the iudgement seat of God.

f Deut. 21. 23.

Philip. 2. 8.

Galat. 2. 13.

g Psal. 2. 2.

Acts, 4. 27. 28

h Matth. 27. 26

Iohn, 19. 1, 13.

Pa. What meanest thou when thou sayest, Christ was crucified, dead, and buried?

Ti.

Crucified, dead, and buried. How Christ descended into he

Ti. I meane that he paid the whole and full satisfaction for our sins, which he tooke upon him, he was bound, to vnbinde vs, condemned to¹ deliuer vs, IEsay, 53, 12. he suffered great and infinite shame, to Rom. 1. 8. deliuer vs from all confusion; he^e was nailed ^k on the crosse, to fasten 1. Pet. 2. 24. thereon our sinnes, he dyed and sustai- k Coloff. 2, 14. ned the curse and malediction which Luke. 23, 33. was¹ due to vs to appease the w^rath of Gal. 3, 13, 14. God for euer by his only oblation once made, he was ^m buried to approue and m Matth, 17, verifie his death, and to vanquish death 57. 58. euen to the house thereof, that is to say, Marke, 15. 43. euen to the graue, wherein he felt no Luk, 23. 52. corruption, to declare that euen in dy- Iohn, 19. 40. ing, he had ouercome and vanquished death.

Pa. What meanest thou concer-
ning this, that Christ descended into
hell?

Ti. I meane that (whether we doe
take this word, hell, forⁿ death it selfe, n I. Sam. 2. 6.
and for the extreamest and greatest pe- Psal. 18. 4. & 9.
rils, dangers, and griefes, dolors, and 13, & 30. 3.
anguishes, that a man can suffer here Acts, 2. 24.
in this world, and whereby he may be

How Christ descended into hel.

brought vnto his death, and conse-
 1. Cor. 15. 55. quently for the King and power of
 death, for the iudgement and wrath of
 God, and for the bottomlesse pit of all
 miseries and calamities: when our Sa-
 uour Christ was so outrageously dealt
 p Luke, 22, 44. withall, when he did sweat & blood,
 when his soule was heauy, euen vnto
 7 Matth. 26. 38 the death, and when he was hanged
 most opprobriously, despitefully, and
 r Matth. 27. 46. hainously betwixt two Theeues, as
 Psalm. 22. 1. if forsaken of GOD and all creatures,
 without ayde, helpe, or comfort, and
 so hanging on a tree, did giue vp the
 ghost, bearing the curse, and anger of
 God, which is a very hell, and feeling
 vpon him the condemnation, paines
 and torments that were due vnto vs
 for our sinnes) then went he in deede
 downe into hell, which thought to o-
 uerhelme him, but it could not, be-
 cause he was both without sinne, and
 also the true and natural sonne of God.
 And doubtlesse most especially he de-
 scended into hell, when he did by his
 diuine power make all the elect, whose
 soules were in Abrahams bosome, to
 saile

How Christ descended into hell. The Fruits of Christs death
 sale ' the efficacie, strength, and vertue
 of his death that he suffered for them, Ioh. 5. 25. 28.
 and the fruits of his passion and blood: & 11. 25. 26.
 shedding. But on the other side, he Rom. 14. 8. 9.
 went to the hell of the damned, when Colos. 1. 15. 14.
 they did sale and vnderstand through 19 20.
 his gedly might, that they were depriv- 21. Pet. 1. 19.
 ued of the merits of his death and pas- Ioh 8. 24.
 sion and of the grace, health, and sal- 1. Cor. 15. 54.
 uation, purchased vnto his elect and 55.
 chosen childzen. Heb. 1. 14. 15.

Pa. What fruit hast thou by this
 death of Christ?

Ti. First, I belane that this
 death and punishment which Christ
 suffered, is ' the appeasing of Gods Heb. 9. 12.
 wrath, and a full satisfaction to God 13. 2. 28.
 for all my sinnes. Second, that as 1. Pet 2. 1.
 he is dead for sinne, so he will cause 1 Iohn 2. 2.
 sinne to die in my mortall body. Gal. 5. 24.

Pa. What profit hast thou by the
 rising againe of Christ?

Ti. First, I am assured by his ri-
 sing againe from death, that he hath
 overcome death, hell, and sinne, and
 hath finished my iustification. Second-
 ly, that as he is risen from death, so he
 causeth

Christs resurrection.

Christs ascention.

causeth me as a member of him to ^y rise from sinne and delight in righteousnes. Thirdly he rising againe by his owne power neuer to die any moze, is a sure pledge to mee, that ^z my body shall in like manner rise againe, and be quickened in him for ever.

Pa. What is the meaning of this, that Christ ascended into heauen?

Ti. Christ as touching his man^hhood is ^a onelie in heauen, but in his ^b Godhead and comfort of his holy spirit he is with vs to the end of the world.

Pa. What good gettest thou by the ascending of Christ into heauen?

Ti. First Christ his ascending into heauen is a sure pledge vnto me, that I shall in like maner as a member of him, by his power be receiued into heauen in the same nature wherein he is ascended. Secondly, Christ hauing ascended vp into heauen, maketh ^d continuall intercession for me.

Pa. What is the meaning of this, that Christ sitteth at the right hand of the father?

Ti.

Rom. 6.4.

Coloss. 2, 2, 3.

1. Corin. 15.

16, 20.

Acts, 1, 11, &

3, 2.

Matth. 28, 20

John, 14, 3,

Phil. 3, 21,

Coloss. 3, 4.

1 Thess. 4 17.

Rom 8, 34.

H. b, 9, 24,

1, Iohn. 2, 1, 2,

Christs ascension. Iudgement. Holy Ghost. Catholique Church.

Ti. Christ sitteth at the right hand of the Father, that is, hath all power giuen him of the father ouer al things. eMarth, 28, 18
Ephes. 1, 28.

Pa. What fruit doest thou receiue by this, that Christ shall come to iudge the quicke and the dead?

Ti. To me that am a member of Christ, it is a singular comfort, when 21, 22.
fMarth, 24,
31, & 25, 34.
Luk, 21, 27, 28
1 Theff, 1, 10,
gMarth, 25, 41
Luk, 21, 25, 26
2 Theff, 1, 8. I know that none shall be my iudge, but he that is my Sauiour: but terrible it will be to those that flee from Christ, when they shall see him come to iudge them, whom they in their life time refused to be their Physitian and Sauiour.

Pa. What beleeuest thou concerning God the Holy Ghost?

Ti. I beleeue that God the holy Ghost dwelleth in my heart, as the bRom, 8, 9, 11.
15, 16, 17.
Gal, 4, 6,
Ephes, 1, 17,
18,
eEph, 4, 23, 24.
Coloss. 2, 11. seale of mine election, and perswadeeth me that Christs benefits are all mine, and woorketh in me that I die vnto sinne, and liue vnto righteousness.

Pa. Now tell me what callest thou the Catholique Church?

Ti. The Catholique Church is the whole

Catholique Church.

Communion of Saints.

i Rom. 8. 29.

Ephes. 1. 10. 11

Ioh. 10. 16. 12.

Matth. 16.

i Rom. 8. 16.

2. Cor. 13. 5.

1. Tim. 2. 19.

¹ whole company of true faithfull people, which euer were since the beginning of the world in all places, which also be now, and shall be to the end of the world: of the which number I beleeue that I am ¹ one, I beleeue that God ¹ knoweth them all, and hath a most tender care ouer them, and that he hath and will take them all vnto his glory.

Pa. What callest thou the Communion of Saints.

Ti. The communion of Saints, is the society that we which beleeue haue with God, through Christ Iesus, and which all wee haue one with another, as ^m members of our head Iesus Christ, whereby we are ^a ready to communicate all Gods benefits both spirituall and temporall, to the mutual helpe and comfort one of another, according to the measure of faith which we haue receiued of GOD in this life.

m 1. Cor. 13. 13

& 10. 17.

Eph. 4. 15. & 5.

30.

Col. 1. 18.

Rom. 12. 5.

n Luke. 11. 28.

Gal. 6. 2.

Phil. 2. 2. 3. 4

Pa. What is it to beleeue the forgiveness of sinnes?

Ti. I beleeue that Iesus Christ hath wholly

Forgiuenesse of finnes.

Resurrection of the body.

wholy appeased God for my finnes,
and payd the full punishment due to
them, and therefore that they be freely
forgiuen me, and shall neuer be laid to
my charge.

Pa. What belæuest thou of the re-
surrection of the body?

Ti. I belæue that after this life
ended, my soule^h shall goe to God that
gaue it, and that my body shall rest in
the graue till the appointed time, and
then I shallⁱ see God in my flesh, I
my selfe shall see him, and mine owne
eyes shall looke vpon him euen in this
body, made glorious and without all
corruptio like vnto the body of Christ.

Pa. What is that thou sayest of life
euermlasting?

Ti. I belæue that when God shall
^a raise againe this body, and ioyne a-
gaine in one, my body and soule, that
then my body shall be without all cor-
ruption, no more subiect to any change,
but that death it selfe our last enemy
shall be taken awaie, and swallowed
vp in victorie, and I shall liue, soⁱ that
I shall neuer die. God strengthen vs

by

1. Iohn. 2. 2.

Col. 1. 14. 19.

20. 21. 22.

1. Cor. 1. 30.

Esa 53. 4. 5. 8.

12. Rom. 3. 23.

24. 25. & 5. 8.

2. Cor. 5. 19.

b Eccles. 12. 7.

Luke. 16. 22. &

23. 43.

Job. 19. 26. 27

1. Cor. 15. 42.

43.

1. Cor. 15. 53.

1. Thes. 7. 13.

Job. 19. 25.

Dan. 12. 2. 1.

Iohn. 5. 28. &

11. 24.

Phil. 3. 11.

1. Thes. 3. 14.

Luk. 20. 36.

Apoc 20. 5. 6.

Rom. 6. 11.

Life euerlasting. Of our selfe vwill. The Sacraments defined

by his spirit in the inner man, that we may be able to comprehend with all his Saints what is the length, the breadth the height, the depth, that we may know the law of Christ, and be filled with all fulnesse of God.

Pa. The Lord increase this faith in vs. But tell me, Haue we this faith in our owne power to beleue of our selfe will?

Ti. No, but faith is the gift^m of God euen as our saluation likewise is, and of our selues there is not one of vs that can so much as name the Lord Jesus, but it is wrought in vs by the Holy Ghost^m through the preaching of the word, confirmed, and made strong through the vse of the same word and sacraments.

Pa. What callest thou sacraments?

Ti. Sacraments be^o outward signes ordained of God for the greater assurance and strengthening of our faith, being vnto vs^p sure pledges of those benefits of our saluation which we receiue in Christ to be ours, and are represented vnto vs by the outward

m Eph, 2, 8,
Phil, 1, 29
2, Thess, 1, 3,
& 2, 2,
m Ioh, 17, 20,
Rom, 14, 17,
1, Tim, 3, 15.
1, Cor, 1, 21,

o Gen, 17, 11.
Exod, 12, 3, 4,
p Rom, 4, 11,

The vse of Baptisme.

Of the Lord Supper.

ward signes of water in baptisme, and bread and wine in the supper. They serue also for a marke of our profession, whereby we differ from other people which be heathen.

Pa. How many Sacraments bee there?

mi. There be two ¹ Sacraments, ⁷ 1, Cor. 13, 1, that is to say: Baptisme, and the Sup^r ² 1, Joh. 19, 34 per of the Loz^d.

Pa. What strength of faith haue we thzough our baptisme?

Ti. Baptisme is a seale and token by which God will haue me assured that ^r my sinnes are forgiven me, and ^r Marke, 1, 4, that my life is acceptable in his sight; ^{Acts, 21, 16,} for as the water washeth away the filthinesse of the body, euen so should I thzough the holy ghost be therby fully ^f Acts 22. 16. certified that the ^r bloud of Christ being ^{Eph, 5, 26,} sprinkled vpon my soule by the ^{Ti, 3, 5, 6,} hand ¹ Pet, 1, 2, & of faith, hath washed away both the ^{3, 21,} guiltinesse of my sinne, and the punish^r ¹ Joh, 1, 7, 1, ment due to the same. And as after ^r Acts, 15, 9, our outwardwashing the body is more comely, so after our baptisme the spirit of God worketh in vs that sinne

The vse of Baptisme.

Of the Lords Supper.

d Rom. 6. 3.

4. 5. 6. &c.

2. Cor. 5. 17.

Gal. 5. 24. 25.

is dead in our mortall bodies, and we be risen dy into newnesse of life, and in whomsoever baptisme hath not this worke, he may well haue the name but indeede he is no christian.

Pa. What strengthening of our faith do we find in the vse of the Lords Supper?

f 1. Cor. 1. 30.
& 10. 16.

g Rom. 4. 25.

h 2. Cor. 5. 21.

Ti. The Supper of the Lord both through the Holy Ghost strengthen my faith, that I should not doubt, but as surely as I receiue the bread and wine into my body to become of perfect substance with my flesh, so Christ hath giuen himselfe wholly to become mine, and nourisheth my soule to euerlasting life, his death and passion is my deliuerance from sinne, his righteousness is my iustification, euen so surely confirmed vnto me, as if I my selfe had performed in mine owne body that most holy obedience vnto his father, which he alone fulfilled. Thus I receiue the Sacraments as signes and seales of the righteousness that is by faith.

Pa. Are not then the bread and wine

No transubstantiation. Preparation to the Lords Supper

wine in the supper of the Lord, turned into the body and blood of Christ:

Ti. The bread and wine as touching their nature and substance, are not turned, but as touching the use of them, they differ from common bread and wine, in that they are appointed of God to serve unto vs as (b) seals and pledges of those benefits which Christ in his body wrought for vs.

Mat. 26. 29.

Mar. 14. 23.

1. cor. 10. 16.

17, & 11, 26,

27, 28.

b Rom. 4, 11,

Pa. Now then, for as much as the Lords Supper in respect that it is holy, it must haue the guests holy, and it re- fuseth them that be prophane, & in re- spect that it is mysticall, it must haue such guests which are able by their wel practised senses to distinct the inward mysteries from that which appeareth to the eyes: and in that it hath a remem- brance, it requireth a mindfull heart of the good turne receined. Tel me there- fore in what manner oughtest thou to prepare thy selfe to the receiuing of these mysteries?

Ti. In preparing my selfe to receiue the Supper of the Lord, I ought dili- gently to obserue these three things.

D

1111

Preparation to the Lords Supper.

Our works imperfect.

c 1. Cor. 11. 28 First, to examine my selfe whether I
 d 2. Cor. 13. 5. stand in faith or no, which I shall
 e 2. Cor. 1. 21. know if I feele my heart (f) assured
 22. & 5. 5. by the spirit of God, that the (g) pu-
 Eph. 1. 13. nishment of my sinnes is fully dischar-
 f Rom. 8. 15. ged in Christ: and that whatsoener he
 Eph. 3. 12. hath done perteineth not onely to o-
 g 1. Ioh. 1. 12. thers, but euen^h to me. Secondly, to
 h Esa. 53. 6, 7. examine my selfe, whether I finde my
 8. 9. & c. selfe inwardly (i) sorrie for my sinnes,
 Eph. 3. 17. with an inward hatred and lothing of
 i 1. Tim. 15. 16. sinne, and an^r earnest desire and sure
 k 1. Cor. 4. 4. purpose wholly to consozme my selfe to
 l Ioel. 2. 12, 13. the will of Gods word. Thirdly, if my
 m Mat. 26. 15. offence be betwixt others and me, that
 n 2. Cor. 7. 10. 11 I reconcile my selfe vnto the. Al those
 o Rom. 6. 4. 5. things, although they ought earnestly
 p 6. 7. 8. & 8. 11. to be considered in the whole course of
 q Phil. 3. 13, 14. our^m life, yet then especially when we
 r Mat. 5. 23, 24. come to the supper of the Lord.
 s Lu. 1. 74, 75.

Pa. With that this is then the do-
 ctine of saluation, that when we were
 dead thzough sin, God of his great mer-
 cy sent his sonne to bee made man, to
 die for our sinnes, and to fulfill all righ-
 teousnesse, (a) that hee might bring a-
 gaine life into the world, and so giue
 that

a Math. 3. 15.

True causes of well doing

that life vnto every one whosoever
 should receiue the Holy Ghost to be-
 lieue, that so we might be saued by faith
 who before were condemned by our
 woꝝks: Wherto then now serueth our
 well-doing, oꝝ what anuileth it to doe
 good woꝝks?

Ti. True it is, our good woꝝks de-
 serue^b nothing at Gods hand, soꝝ in ^b Esa. 64. 6.
 his sight our good woꝝks are not good, ^{Pro. 35. 7.}
 and all our righteousnesse is like a de- ^{Psal. 16. 2.}
 filed cloth, and were they neuer so ma-
 ny, yet by them God receiueth nothing
 at our hands, and all our well doing ex-
 tendeth not vnto him: and therefore if
 we will aske any thing by woꝝks, wee
 must aske of them of whom wee haue
 deserued it; at the hands of God we
 can aske nothing: and therefore as
 touching merit, we will let our woꝝks
 alone, but wee haue greater causes of
 well dooing, and which ought moꝝe to
 inforce vs, than either life oꝝ death: we ^c Rom. 6. 11.
 must doe well, first to shew our thanks, ^{12. & 12 f.}
 full (c) hearts to our Saniour Christ, ^{1. Pet. 2, 5.}
 and to testifie our loue towards him,
 with keeping his commandements; by
 D 2 which

What is required in good works.

which woꝝkes wee make our election moꝝe certaine vnto our selues. Againe, we ought to doe well, that our example may call our bꝛethꝛen vnto righteousnesse, that they also may become with vs of the household of Faith. But the greateſt cauſe of all other is, that in our welldoing we ſet foꝛth the (d) gloꝝy of God, and his holy name is praïſed in our good woꝝkes. This ought to be ſo pꝛecious in our eies, that tenne thouſand hells and heauens ſhould not ſo much moue vs. This is the excellen- cy of vertue, that God in it is gloꝝified, & this is the great hozꝛoꝝ and confuſiõ of ſin, that God in it is diſhonoured.

Pa. What woꝝkes calleſt thou good woꝝkes?

Ti. Our good woꝝkes can neuer be good and acceptable in the ſight of God, unleſſe in doing them, we keepe theſe two things: Firſt, that they be framed according to the (a) will of Gods lawes and commandements. Secondly, that they pꝛocede from an heart (b) purged by faith. If either of theſe two points be lacking, our woꝝkes are abhominable

Math, 5, 16.

1, Cor, 6, 20.

2, Pet, 2, 12.

2 Ephe, 2, 10.

Col. 2, 20, 21.

Tit, 1, 14. deut.

12, 32. Eſa. 29,

13. Mat. 15 9.

1 Rom. 24, 23,

Heb. 11, 6,

Five things to be obserued in praier.

ble in the sight of God, although they appeare neuer so glozious in the sight of men.

Pa. Because praier is our especiall meanes which God will haue vs vse to increase in faith, tell mee what belongeth to true praier?

Ti. It is requisite in true praier, that we obserue these fīue things: First that we make our prayers (c) onely to God (d) through Christ, and not to Saints. Secondly, that we be inwardly (e) touched with the need of the thing we aske, hauing our mind wholly bent thereupon, and not carried away with by-thoughts. Thirdly, that our prayers be groundēd vpon (f) Gods promises, with full assurance that they shall bee granted, so far as the Lord doth know them to bee meete and needfull for vs. Fourthly, that we (g) continue in praier although we obtaine not our requests at the first. Fifthly, that wee aske not those things which wee thinke (h) good in our owne fantasie, (i) but onely that which God commandeth vs, to aske of him, all which things bee contained in

c Psal. 56. 15.
& 8. 1. 9. rom.
10. 13. iam. 1.
5. math. 4. 10.
d Ioh. 14. 13.
& 15. 16. &
16. 23.
e 2. Iohn. 5. 14.
Ioh. 4. 23. 24.
Psal. 51. 17. &
145. 18. 2. cro.
20. 12. Math. 1
7. rom. 8. 26.
f Iam. 1. 6.
Math. 11. 24.
1. Ioh. 5. 15.
g Luk. 18. 1. 2.
3. & c. rom. 12.
12. 1. thess. 5.
17. col. 3. 2.
Eph. 6. 18.
h Iam. 4. 3.
Rom. 8. 26.
i 1. Iohn. 5. 4. 1

The Lords praier. The maner & order how we should pray.

Math. 6. 9.

Luk. 11. 1. 2.

the (a) Lords praier.

Pa. Hehearse the Lords praier.

Ti. Our Father which art in heauen, hallowed be thy name, &c.

Pa. What desirest thou in this praier.

Ti. Patke, and I will shew thee in the forme of a praier.

Pa. Say on.

Ti. O almighty and eternall God, which bounchsafest that wee as it were thy heauenly childezen, should enery one of vs call thee our heauenly Father, grant that thy holy name shall be glorified among vs, first in the reuerend contemplation of thy excellent workes in heauen and in earth. Secondly, because most properly, liuely, and comfortably thou hast made thy selfe knowne to vs by thy holy word, and especially by the promise of Grace, and freely pardoning and receiuing vs into thy fauor for Christ Iesus sake. Thirdly, in that thou by the working of the holy spirit, dost effectually frame our hearts to loue righteousness and hate iniquitie. Grant that thus in all things thou onely maist be had in honour, and all other

6 Matth. 23. 9.

Eph. 5. 20. & 4.

6. col. 1. 12.

Heb. 12. 9.

1. Iohn 3. 1.

Esa. 63. 16.

1. Petition.

6 Psal. 145. 1.

& 113. 2. 3.

rom. 11. 36. &

1. 20. & 16. 27.

Esa. 40. 21.

d Deut. 4. 32.

Eph. 4. 6.

6 Rom. 22. 24.

Rom. 1. 9. & 14.

15. 16. 1. cor. 3.

6. 11. 1. Ioh. 4.

13. esa. 52. 5.

Ezech 36. 20.

2. Petition.

The manner and order how we should pray

ther set aside. Grant that thy kingdom may flourish, that is, that thy holy spirit may beare rule within vs to all heavenly delight, and that thy holy woꝛde may haue the preheminance to bee our only law of righteousness, which we may all obey. Grant y^e the kingdome of thy grace and mercy may reigne continually in our hearts, so that we may be partakers of the realm of thy glory and maiesty.

Declare thy selfe. Lord and King ouer thy whole Church, in guiding it into all truth, and defending it from the rage of enemies, that all may know that thou (O Lord) dost reigne in all ages to the behoofe of thy Church and terror of thine enemies. Exercise (O Lord) thy kingdome seuerally in euery one of vs thy childeꝛn, beating downe and killing in vs our olde Adam, with all sinfull delights & woꝛldly cares, and reue in vs daily our spirituall and inward man, to righteousness and innocency of life, that al our delight & ioy may be in those things which are acceptable in thy sight. Graunt (most deare Father) that we may all willing

f Math. 3. 2. &
5. 19.

4 Rom. 6. 6.
Rom. 8. 10. 11.

3. Petition.

The manner and order how we should pray.

3 Luk. 22. 42.

Titus. 2. 12.

1. Pet. 42.

4. Petition.

6 Psal. 145. 15.

& 154. 27.

2 Gen. 3. 19.

Ephes. 4. 18.

5. Petition.

1. thes. 15. 10.

ly^b resigne our selues vnto thee with-
out all murmuring whatsoeuer thou
shalt doe, and that vnto the very death
we refuse not to follow thy Diuine wil
in all things. Vouchsafe wee beseech
thee (Oh gracious God) to giue and
minister to vs of thy great riches, all
things^c necessary for this poore and
miserable life that wee may the more
freely serue thee, both in that great cal-
ling of Christianity, whereunto thou
hast called all of vs, and also in those se-
uerall and particular callings wherein
thou hast placed euery one of vs, that
we may^d walke so (good Lord) both in
the one and the other, that thy holy
name may be glorified in both. And for
as much as the whole course of our life
is almost nothing else but a continuall
breaking of thy holy lawes and com-
mandements, whereby wee iustly de-
serue thy seuerie iudgements & dreadfull
punishments, wee heartily pray thee,
O thou King of holines, to behold thy
little one, which was bozne for vs, and
giuen to vs, that gaue himself to death,
and made his prayers for offenders.

Looke

The manner and order how we should pray.

Looke upon the greivous sufferings of the redeemer, and forgive the sinnes of vs that are redeemed. Vouchsafe good Father to take and accept the painefull death, bitter passion, and precious bloodshedding of thy welbeloned son Iesus Christ our Lord: for a iust recompence, and full satisfaction of al our sins, that our ^a consciences may bee quiet, and we haue hope that our sins be pardoned and cleane blotted out of memorie, euen as we pardon all ^b whosoener haue offended vs. ^c Lastly, seeing the enemies that we haue to wastle with, be manifold, and that wee haue not to strue with flesh and blood, but against the ^d diue's themselves, and therefore considering their strength, & our weaknesse, their craft, and our simplicitie, their watchfulnesse, and our sluggishnesse, their long experience, and our rawnesse, their preparation and our nakednesse, and that wee haue not onely nothing to helpe vs, but also doe carry about vs our owne concupiscence, ready to betray vs into the hands of our enemies: wee ^e humbly beseech thee O holy

^a 1. Iohn. 2, 1
& 1. Iohn. 5, 1
²⁰ Ephe, 2, 13
rom, 8, 15. 38

^b Math, 5, 2, 3
²⁴ rom, 12, 1
^c 6. Petition.

^d Eph, 6, 12.

^e Rom. 16. 20.
2, tim. 4, 17, 18
Eph, 6, 10, 11
1 Cor, 10. 13.
2. pet. 2. 9.

holy

The manner and order how we should pray.

[Ephes 6.13.]

holy Father, to grant that wee be not
 utterly led into temptation, thereby to
 be lost, but in all perils of temptation,
 and in the midst of the stormy tem-
 pests of tribulation, let vs thy childe
 perceiue and see thy fatherly succour
 ready to helpe vs, and speedily to fur-
 nish vs from aboue, giuing vs the
 strength of thy holy spirit in the inner
 man, and reaching vnto vs the com-
 plete harness of thy grace, wherewith
 we being armed on both sides may be
 prepared at all assaies, against all as-
 saults of our enemies. Oh heauenly
 Father, bring vs not further into the
 battell with our spirituall enemies,
 then wee by thy aide shall be able to
 withstand and overcome. Strengthen
 vs with thy holy spirit, and increase
 our faith, that wee may overcome the
 world, and quench the fiery darts of
 Satan, and so at the last be partakers
 of thy glory, and for ever haue the frui-
 tion of celestiall delectations, accompa-
 nied with Angels and blessed Saints,
 through the helpe, benignity and grace
 of thy onely Sonne our Saviour Je-
 sus

The conclusion

A breefe summe of all that is said

sus Christ, to^a whom, and to the our
 Father, and the holy Ghost, one God
 of most glorious maiesty, be al honour,
 praise, and glozy, now and evermoze,
 Amen.

1. Tim. 3. 17

Apoc. 4. 12.

& 5. 12. 13.

1. chron. 29.

10. 11.

Paul. And why is this added:
 For thine is the kingdome, the pow-
 er, and the glorie, for ever and ever,
 Amen.

Ti. Not onely to kindle^b in our
 hearts, to desire the glozy of God, but
 also to teach vs that this praier is grou-
 ded vpon none other then God onelie,
 and that wee should not thinke the
 kingdome of God to bee weake, and
 void of force and might. Also that bee
 onely is to bee honoured, praised, and
 glorified, and that his power is infinit,
 perpetuall, and everlasting. And in
 this word (Amen) is expessed the
 seruent desire to obtaine those things
 which we aske of God, and our hope is
 confirmed, that those things which we
 aske are graunted vnto vs, by which
 our consciences are pacified, and so we
 end our praers.

1. Pet. 5. 11.

Apoc. 17. 12.

Deut. 27. 15.

1. chro. 16. 36.

Nehem. 8. 7.

Psal. 106. 47.

A breefe summe of all that is said.

Pa. Tell mee now briefly the effect of all that thou hast confessed.

Ti. By the tenne commandements I see my sins, and how I haue deserved the wrath of God, and euerlasting damnation; from which because I could not be deliuered by mine owne strength, the Holy Ghost by the preaching of the Gospell, hath wrought in me faith in Christ my redeemer, by which I am assured that he hath borne the punishment of my sins, and made me heire with him of euerlasting life. And of this that I should neuer doubt, he hath giuen mee two Sacraments, as outward signes and tokens to be seene and felt of me, that as surely as I for my selfe made partaker of them outwardly, so the holy Ghost inwardly instructing me, I should not doubt but inwardly to be partaker of Christ himselfe, with all his benefits, that in him and through him, I shall haue life euerlasting. And thus being regenerate by the holy Ghost, my waies should be directed by the same spirit, to walke in
right

A Godly praier.

righteousnes and holines all the daies
of my life.

A praier containing the effect of
that which goeth before.

A Almighty God and most mercifull
Father, I see in thy blessed lawes
and commandements, the greatnes of
my sin, and the dreadfull punishment
due for the same, yea I see (**O** Lord
my God) the whole course of my life to
be almost nothing else but a continuall
breaking of thy holy lawes and com-
maundements. The thoughts of my
heart either in vanity or else in open
wickednes, are in number infinite, and
through the aboundance of them my
mouth is daily prouoked to speake, and
my body stirred vp to doe and execute
contrary to thy holy will. And againe
(**O** Lord) I see thy heavy wrath, ven-
geance and iudgement against sinne to
be intollerable, so that the least wicked
thought and most secret cogitation of
my

1. King. 3. 46

2. Chron. 6. 36

Eccle. 7. 21.

1. Ioh. 17.

godly praiser.

my heart procureth my wrath & curse,
which haue none ende, the torments
of hell, & euerlasting fire, yea although
in all my life I had but once in thought
broken any one of thy commaunde-
ments. ^a And I know, O Lord God,
that thou art true and iust, and canst
not abide sinne and wickednesse, but
wilt iustly punish every sinne with
the selfe same torments of hell which
thy iustice hath appointed. This, O
Lord my God, thyoweth me down and
amazeth me, so that I know not what
to doe. I looke into my selfe, viewing
mine owne power, whether I am able
to ouercome this punishment of sin or
no, and I see that the most cruell and
painfull punishment that I can devise
to my selfe, as in whipping my bodie
all the daies of my life, wearing haire
cloth, pining my selfe with fasting, or
any other paine, I see, I see (O Lord)
that all this punishment is not suffici-
ent for ^b one of my least sinnes, because
it deserveth the euerlasting paines of
hell, I looke to heauen, I see there is
no saint nor Angell able to abide and
ouer-

Exod. 20. 5.

Luk. 18. 7. 8.

Psalm. 5. 5.

1. Cor. 6. 14.

Luke. 17. 10.

Coloss. 2. 23.

A godly praier

overcome this horrible punishment of sinne. I looke to men in this world, euen to them that challenge to themselves the titles of holines & high perfection, but alas I see no remedy in them, I finde no difference, for all are in like fault and condemnation, all haue gone out of the way, all are made altogether vnprofitable, there is none that doeth good, no not one. All by nature are the children of wrath, all are as sheepe going astray, and therefore haue neede to turne vnto the cheefe shepheard & high Bishop of their soules. Thus biewing the whole race of mankind, alas! I see no hope among the children of men, for all their holinesse, righteousnesse, and perfection, is not able to satisfie for one of the least of their owne wicked thoughts, much lesse for mine or others seeing the punishment is by thy iust decree and sentence, thy euermlasting curse. Therefore I am diuened from my selfe, and all that I can doe to sake this punishment discharged othertowhere, or else to quaille and perish for euer, vnder the heauy burthen of sinne, I see there
 is

Joh. 14. 19 &
 12, 32. & 16. 32
 2. Cor. 5. 19.

Psal. 119. 167

A Godly praier.

is no hope for mee in Angels, Saints,
 and moztall men, but onely in that per-
 fect man Christ Iesus thy deare sonne,
 in whom I see the full punishment of
 my sins fully paid, satisfied, discharged
 and overcome. In him I see death
 vanquished, the paine of hell in victorie
 swallowed vp, the curse satisfied, and
 the eternitie of the punishment through
 his everlasting power overreached:
 This I see (O Lord) by the eyes of faith
 being through thy holy spirit fully as-
 sured, that all the whole punishment
 of sinne paid by my Saviour Christ,
 is not onely paid for other men, but al-
 so for me and my sinne. This assurance
 of my faith being thy only work in me,
 I beseech thee in mercy to strengthen
 and ^b increase, for I feele it often full of
 wauering and doubting. Grant that I
 may daily more and more in my soule
 and conscience feele my selfe knit and
 grafted into the body of thy sonne,
 wherby I may be assured that whatso-
 euer he hath done pertaineth to mee, &
 is fully and wholly mine, that I may
 through the power of his death, feel sin
 daily

Luke. 17. 5.

A godly praier.

a daily die in me, and through the power
 of his resurrection feele my selfe risen
 from sinne, to haue my full ioy & com-
 fort in those things which be agreeable
 to thy holy will and commandements,
 bitterly hating and abhorring from my
 heart all things which bee contrary to
 thy will and pleasure, that euen in this
 life I may still looke for thy blessed hope
 and b appearing of the glory of the al-
 mighty God, and of our Saviour Je-
 sus Christ, vsing the things of this
 world: as though I vsed them not, till
 that good time be come, in which it shall
 please thee to call me to thy everlasting

a Rom. 6. 6. 7. 1
 & 7. 6. & 8. 10.

b Acts. 17. 31.

1. cor. 1. 7. tit. 2.

1. 1. 3. phil. 3.

20. heb. 9. 28.

1. Pet. 3. 12.

c Mat. 25. 34.

kingdome of glory, there to reigne

with my Lord and Saviour

Jesus Christ, for euer

and euer,

Amen.

e

Paul.

What it is to giue glory to God.

Paul.



What is it, I pray the
tell me, to giue glory to
God?

Titus.

No man can yeeld true
glory vnto God, with-
out the true knowledge of Christ. We-
rily mā was created to this end, that he
should glorifie his creato^r. But thzogh
the fall of our first parents, it came to
passe that neither he knew God aright,
nor glorified him aright. If thou de-
mand what it is to giue glorie vnto
God: to giue glory vnto any body, is
nothing else but to attribute true ver-
tue vnto him; as when some King
dealeth iustly, wisely, valiantly, and
mercifully, his subiects yeeld him glory,
that is to say, his subiects like well of
his doings, and with singular good will
doe blazo them abzoade. And in like
wise is(c) glory giuen vnto God, when
his vertues are rightly acknowledged
and felt, as his wisdom, his righte-
ousnesse,

41. Cor. 20. 33
Eph. 4. 3, 21.
Iudg. 15.
Apoc. 9. 4 & 5
13. & 19. 7.
7 Rom. 1. 20.
Iosua. 7. 39.
1. Sam. 6. 5.
Ioh. 9. 24.
Wisdom
of God.
Iob. 12. 13.
Rom. 16. 27.
Iere. 51. 15.
Righteousnes
of God.
1. Tim. 2. 5.
Ioh. 1. 14.
Rom. 1. 3. &
3. 2.
Gal. 4. 4.
1. Cor. 1. 30.
Heb. 1. 19. 11.
Matth. 3. 15.
Rom. 5. 18.
2. Cor. 5. 21.

What it is to giue glory to God.

Its works &c.

ousnesse, his puillance, his mercifullnesse, his truth, and such others. The wisdom of God is scene in this, that he repaireth againe man whom he had created to his glory, so as he might by his sonne borne of a virgine, recover againe the image of God, which he had lost through sinne, and so giue glory to the wisdom of God. His righteousness is scene by this, that he would not receiue into fauour man that had sinned, without amends made for the wrong that he had done; for where as it was of necessity that either man must haue perished euerlastingly for his sinne, or else that some one of mankind must haue made satisfaction vnto God, abiding punishment for all mankind, God gaue his owne Sonne, who taking manhood vpon him, hath in the same satisfied the righteousness of God, and therefore is the praise of righteousness worthily attributed to God, for the birth of Christ our Lord. (2) His puillance is commended in that he hath through Christ overcome the serpent and his seede, yea and roted out

Fortitude of God.

Gen. 3. 15.

Nehem. 9. 30.

Esa. 28. 2. &

49. 26.

Iere. 50. 54.

What it is to giue glory to God.

Paul.



What is it, I pray the
tell me, to giue glory to
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No man can yeeld true
glory vnto God, with

out the true knowledge of Christ. We-
rily mā was created to this end, that he
should glorifie his creator. But throgħ
the fall of our first parents, it came to
passe that neither he knew God aright,
nor glorified him aright. If thou de-
mand what it is to giue glorie vnto
God: to giue glory vnto any body, is
nothing else but to attribute true ver-
tue vnto him; as when some King
dealeth iustly, wisely, valiantly, and
mercifully, his subiects yeeld him glory,
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his doings, and with singular good will
doe blazo them abroade. And in like
wise is(c) glory giuen vnto God, when
his vertues are rightly acknowledged
and felt, as his wisdom, his righte-
ousnesse,

1. Cor. 20. 33

Eph. 4. 3, 21.

Iudg. 15.

Apoc. 9. 4 & 5

13. & 19. 7.

1 Rom. 1. 29.

Iosua. 7. 39.

1. Sam. 6. 5.

Ioh. 9. 24.

Wisedome
of God.

Iob. 12. 13.

Rom. 16. 27.

Iere. 51. 15.

Righteousnes
of God.

1. Tim. 2. 5.

Ioh. 1. 14.

Rom. 1. 3. &

8. 2.

Gal. 4. 4.

1. Cor. 1. 30.

Heb. 1. 19. 11.

Matth. 3. 15.

Rom. 5. 18.

2. Cor. 5. 21.

What it is to giue glory to God.

ousnesse, his puissance, his mercifulnesse, his truth, and such others. The wisdom of God is seene in this, that he repaireth againe man whom he had created to his glory, so as he might by his sonne borne of a virgine, recover againe the image of God, which he had lost through sinne, and so giue glory to the wisdom of God. His righteousness is seene by this, that he would not receiue into fauour man that had sinned, without amends made for the wrong that he had done; for where as it was of necessity that either man must haue perished euerlastingly for his sinne, or else that some one of mankind must haue made satisfaction vnto God, abiding punishment for all mankind, God gaue his owne Sonne, who taking manhood vpon him, hath in the same satisfied the righteousness of God, and therefore is the praise of righteousness worthily attributed to God, for the birth of Christ our Lord. (2) His puissance is commended in that he hath through Christ overcome the serpent and his seede, yea and rooted out

Fortitude of God.

Gen. 3. 15.

Nehem. 9. 30.

Esa. 28. 2. &c.

49. 26.

Iere. 50. 54.

What it is to giue glory to God.

his kingdome, so farre forth as pertai-
neth vnto all them y take hold by faith
vpon this Iesus that is bozne. (b) His
mercifulnesse shinceth in this: that by
his sonne, and for his sonnes sake, he
taketh againe into fauour mankinde
forlozne and oppressed by the tyranny
of the diuel, and ouerwhelmed with
exceeding great miseries, calamities,
death, hell, and damnation. This
mercifulnesse of God exceedeth all the
workes of God, which both the good
Angels and elect men shal set out euer-
lastingly: yea and the very diuels shal
acknowledge, though against their
willes. His truth is made manifest in
this, that bearing in minde his promi-
ses of old time, he performed that wh
he hath promised them, the (c) seede of
the woman, which should tread down
the head of the serpent, and this pro-
mise he fulfilleth now in giuing vs his
sonne. For these vertues therefore glo-
ry is to be giuen to God, and that espe-
cially by those that sale his benefites,
this glory is then rightly yeldded vnto
him: first allone as we acknowledge
this

y of

1.

sal. 145.

Jonas, 4, 2.

Esa. 55, 7.

Godstruth.

Psal. 100, 4. &

117, 2. & 119.

90.

Gen. 3, 15.

Galat. 4, 4.

God glorified

From whence groweth the estimation of Christs works &c.

this wondersfull benefit of God : Secondly, when we embrace his Sonne by faith : Thirdly, when we praise God with minde, with voyce, with confession, and with behaviour : and fourthly, when we allure as many as we can to the knowledge of him.

Pa. What is the meaning of the word Symbol :

Ti. A Symbol by interpretation is a badge, marke, watchword, (a) token or ensigne of acknowledging, wherby the Souldiers of one side are known from the enemies. It signifieth also the part that is gathered of every man in anything, as when every man giueth his shot. This confession of faith is called by this name, for these two causes. First, because it containeth as chosen and gathered together into a summe, the chiefe points of the doctrine set forth by the Apostles, who Jesus Christ hath giuen and sent as vniuersall Doctors of the world. Secondly, for that this doctrine is the true marke wherby every man that avoucheth the same, receiveth a certain

1 Ioh. 13. 35.

The meaning of the word Symbol.

testimony that he is a member of the Christian Church, as the men of war declare by the ensigne which they bear, what Prince they belong vnto and serue.

Pa. What difference is there betwene generall and true faith?

Generall faith
1. Tim. 2. 19.

Ti. The generall faith is that which crediteth the word of God, that is, which belæueth all those things to be true that are contained in the Scriptures concerning God his incomprehensiblenesse, power, righteousness, wisdom, mercy towards the faithful and godly, and most earnest seueritie toward the vnbelæuing and vngodly, and likewise all other things taught in the Scriptures. But the true faith goeth further, as I shall shew by and by, so; thus farre not onely vngodly men, but also the very diuels doe (b) belæue and therefore neither are they indæde faithfull, nor are so called. But the true faith, as it nothing doubteth that all things taught in the word of God are most certainly true, so doth it also embrace the promises made concerning

True Faith.
1. Tim. 5.

1. Tim. 2. 19.

Genes. 15. 6.
Rom. 4. 3. 29.
Heb. 11. 11.

ning the mercy of God the Father, and the forgiveness of sinnes to the faithfull through Iesus Christ, which promises are properly called the Gospell, which faith whosoever haue, they doe not onelie feare God as the most mighty Lord of all, and the most righteous iudge, which the most part of the vngodly and the diuels themselues doe, but also they loue him as their most bountifull and mercifull Father, whom as they trauell in all things to please as becommeth obedient children with godly in deuotions and works which are called the fruits of faith, so haue they (b) a good and sure hope of obtaining pardon through Christ when as men they swarue from his will, for they know that Christ whom they trust vpon, appeasing the wrath of his father, their sinnes shall (c) neuer be imputed any more vnto them; then if the same had neuer bene committed and though themselues haue not satisfied the law, and their duty towards God and men, yet beleeue they that Christ with his most full obseruing of

b Eph. 3. 12.
c Rom. 3. 8.
Psal. 32. 1.

Of true faith.

Additions.

Rom, 8, 16.

Heb. 10. 21. 23

1 Ioh. 4, 13, 10

Rom, 3, 22, &

4, 9.

Gal, 2, 16.

Eph, 2, 8.

Jam, 1, 16.

the law, hath abundantly satisfied God for them, and are perswaded that by his righteousness and observing of the law of God, themselves are accounted in the number and state of the righteous, and that they are beloved of God, even as if themselves had fulfilled the law. And this is the justification which the holy Scriptures declare that we obtaine by faith. These things cannot be in the diuels or in wicked men, for though they feare, or rather with honour doe dread God as most mighty and righteous, for that they know he will take vengeance of their ungodlinesse, yet can they neither haue any trust in his goodness and mercy towards them, nor any recourse to his grace, nor enter into any endeavour to obey his will. Wherefore their faith, although they doubt not of the truth of the word of God, is called a dead faith, for that like a drie and dead stocke it neuer bringeth forth any fruits of godly life, that is of love to God, and charity towards men.

Pa. What is true faith?

Ti.

Faith defined.

Adam and Christ opposed

Ti There is but^b one faith or confidence in God, which faith is the gift of God, even as our salvation likewise is. This faith is not the onely bare notice or knowledge of God and the history of the Gospel, but the assured consent and undoubted belief of the heart, to, and in the promises of God, in the which forgiveness of sins the favour of God, quietness of conscience, the Holy Ghost, righteousness, victory against sinne, death, and hell, and finally everlasting life, are freely offered, and most truly given through Christ. Man made after the image of God, did fall from that blessed estate; to the condemnation of himselfe and all his posteritie, and Christ for man being thus fallen, did oppose himselfe to the iustice of God a Mediator, paying the ransom and price of redemption for Adam and his whole posterity that refuse it not. Again, like as all^a they that be borne of Adam, do taste of his malediction, though they tasted not his apple; So all that be borne of Christ, which is by faith, take part of the

^a Eph. 4, 5.^a Math. 11,

& 16, 17.

^a Mark. 9, 23, 24^a Luk. 17, 5.^a Ioh. 1. 13, &

6, 44, 65.

^a Act. 16, 14, &

22, 14.

^a Rom. 12, 3.^a 1, Cor. 1, 5.^a E. h. 2, 8, & 6,

23.

^a Philip. 1, 29.^a Coloss. 2, 10.^a 2, Thess. 1, 3,

& 3, 1.

^a Heb. 12, 2.^a 1, Pet. 1, 3.^a 1, Iohn. 5, 20.^a R-m. 5, 10.^a Psal. 14, 1, 3, &

13, 53.

Christs propheticall office expounded.

the obedience of Christ, although they neuer did that obedience themselues which was in him.

Pa. What signifieth this word Christ?

Ti. Christ signifieth ^a annointed, & because that in the auncient Church of Israell, the Prophets, Kings and sacrificatours were annointed by the ordinance of God, in testimony of their vocation and office, they were called by that name, and likewise because they were true figures of the verie annointed of ^y Lord, who is the very son of God which was annointed by the holy Ghost, who was giuen to him, without measure aboue all other men: (b), and Iesus Christ was also named with ^y name, as wel because of the same vnation, as because that al those offices were inioyned him by the Father.

Pa. What difference putteth thou betwene the office of a prophet of Iesus Christ, and other prophets?

Ti. First it is; that God hath not spoken in his Church in the person of Iesus Christ onely, in the manner that he hath heretofore spoken by his

Pro

John 3. 44.
Ephes. 4. 7.

John 3. 34.
Ephes. 4. 7.

Heb. 1. 1. 2.
Deut. 18. 15.
Matth. 21. 11.
Luke. 3. 16.
Ioh 6. 14. & 7.
40. & 9. 17.
Act. 3. 22. & 7.
37.

Christ's prophetickall office expounded

Prophets in sundry sortz more couert
and darke, but hath spoken by his
owne sonne plainely, and with an open
face, and hath shewed vnto vs by him
the doctrine of saluation so fully & ^d per-
fectly, that wee may not attend any o-
ther perfection in this world, that none
may adde anie thing more vnto the do-
ctrine that he hath brought, and that
none ought from that time forth to
looke for any other ample or perfect re-
uelation and manifestation of the will
of God. Secondly it is, that Iesus
Christ is not a Prophet, hauing none
other power but to shew forth the word
of God by word of mouth, as the other
ministers of the same doe, but beside
that he hath the power to ^cimprynt the
same in their hearts, by the vertue of
his holy spirit, and to giue it ^f vertue
and efficacie in them. And therefore in
as much as he is man, he hath planted
and watred by his outward ministry,
but in y^e that hee is verie God, he hath
also power to giue the ^a increase, and
doth daily giue it by the ministerie of
his seruants, and in so doing hee doth
there

^d Psal, 22. 23

Matth. 22. 16.

& 23, 23. 8. 10

Ioh. 1, 18. & 3

2. & 13. 13. &

17. 6.

^c Luk. 24. 32.

Iohn. 17. 6.

rom. 15. 18. 19

2. Cor. 12. 9.

Heb. 1. 3.

^f Matth. 7. 28.

Mark. 1. 22

^a 1. Cor. 3. 6.

The union of two natures in Christ, and the causes of the same.

there daily the office of a Prophet.

Pa. Why must Christ our mediator be of two natures?

Ti. It is necessary that the same mediator should be very God and very man, together in one very person, chiefly for three causes. The first is, that if hee had not beene very man, he could not haue suffered in our flesh and nature that which he hath suffered and was to suffer for vs, whereupon this inconuenience would ensue, that hee should not haue bozn for vs in our nature and flesh, the wrath and curse of God which we had deserued, and then he should not haue satisfied the iudgement of God, thzough his obedience: to put away by the same in our flesh & nature the rebellion by the which wee haue deserued his iudgement. Secondly, if he had beene but onely man, and had not bene united with God, being very God and very man in one very person, he could not haue beene able to bear this burthen of the wrath of God, which is so great and importable, but that hee should haue beene swallowed

Gen. 3. 15. E-
say 11. 10. rom.
15. 20 Gal. 4.
Ioh. 1. 14 rom.
1. 3. rom. 8. 2.
rom. 9. 5 1. co-
rin. 1. 30. heb.
1. 10. 11. mat. 3
15. rom. 5. 18.
2. corin. 5. 21.
col. 1. 22. tim 2.
1. 5. 1. Ioh. 4. 2.
Ioh. 1. 14 Esa.
9. 6. Ier. 33. 16.
Acts. 20. 28.
Rom. 9. 5 Gal.
1. 12. Phil. 2. 6.
Titus. 2. 13.
1. Ioh. 5. 20.

Diuers sorts of sacrifices.

ed by how iust or innocent souer he should haue beene. Thirdly, he should not haue beene able to haue brought saluation and life to man, if hee had not had the fountaine in himselfe by means of his diuine nature. ^d Finally, they be so vnited together, that they remaine alwaies in their very nature, in one very person: and beeing so vnited, they make vs not two Iesus Christs; to wit, the one God, and the other man, but one onely, which is very God and very man together in one only person, as the body and soule of man make one onely man, and one onely person, and not twaine, for there is not one Iesus Christ, which being but only God, could haue saued man, but could not haue died for them, and another being but onely man might die for them, but could not haue power to saue them, nor to beare the iudgement of God for their sinnes.

Pa. Though the sacrifices of the old law be ended, and though Christs sacrifices be a full and perfect satisfaction
for

d Math. 18. 28.

Luke. 1. 21. 32.

55. 42. 43.

Diuers sorts of sacrifices.

for our sins, both there now remain no other sacrifices in the time of the Gospel?

Ti. Yes, the Scripture calleth the childzen of God a holy^a priesthood, to offer by spirituall sacrifices acceptable vnto God by Iesus Christ, by whome we offer the sacrifice of righteousness, and the sacrifice of^b faith. Moreover, the Lord hath promised that he wil not refuse the sacrifice of a contrite spirite, and of a^c broken heart. And they also doe offer sacrifice to God, that offer prayer and thanksgiving, which is the fruit of the lips that confesse his name. And the prayer of the faithfull is as incense^d and the lifting vp of their hands, is as an euening sacrifice. The Lord refuseth the old ceremoniall sacrifices of the law, but hee requireth^e mercy, and knowledge of God and obedience in their stead. Also to do good and to distribute,^f to giue almes to the maintenance of the minister, and of the poore, are a sweet smelling sauour, and a sacrifice acceptable and pleasant to

1. Pet. 2. 5.

Gen. 5. 10. & 1.

6.

b Psal. 4. 5.

c Psal. 50. 20. & 51. 17.

d Hebr. 13. 15. Psal. 41. 12.

e Mark. 12. 17.

Ofc. 6. 6.

1. Sam. 15. 22.

f Heb. 13. 16.

Phil. 4. 18.

Who may sacrifice for sinne

to God. And Saint Paul in the 12. to the Romans saith, I beseech you brethren, by the mercies of God, that you giue vp your bodies a liuing sacrifice, holy and acceptable vnto God, which is your reasonable seruing of God.

Pa. What sacrificer may offer sacrifice for sinne?

Ti. There is none other true and perfect sacrificer, which may offer vnto God perfect sacrifice, to make an agreement betwene him and mankinde but Iesus Christ onely, for so much as he is perfect and without sinne.

Beside which reason, this is also to be noted, that euen as the paine due to our sinnes is infinite, euen so the sacrifice of Iesus Christ is of merit and vertue infinite, And the reason therof is, because he is not onely without sin, and without spot, but also because he is the true and naturall sonne of God and his humane nature is ioyned to his diuine nature, which is infinite, of the which the humane nature taketh

^a Isa. 43. 11.

Ose. 13. 4.

Ier. 17. 5.

^b Heb. 1. 1. 2.

his

Who may sacrifice for sinne.

John. 6. 63.

his vertue, for his human nature could not giue life of it selfe, except it took it of the diuine nature, which is the fountaine, and therefore Iesus Christ hath said, *The fleshy profiteth nothing to wit, if it be considered as separate from his diuine nature, and from his holy spirit: but it is the spirit which giueth life, that is to say, God dwelling in Iesus Christ corporally (as Saint Paul) to wit, really, and indeed reconcileth the world to himselfe.*

John. 1. 29.

Pa. How can the death of Christ alone make sufficient and full amends for the sins of the whole world?

1st Cor. 5. 20.

1st Pet. 1. 18, 19

Acts. 20. 18.

Apoc. 5. 9.

Ti. ^d Behold the Lambe of God (saith Iohn) which taketh away the finnes of the world, for of the indubitable and unspeakable union of the Godhead and manhood in one person groweth the worthinesse, estimation and endlesse merite of all the workes and passions of Christ. Therefore when it is sayd, the sonne of man hath (a) redeemed vs by the desert of his passion, a worke of inestimable price, and incom-

From whence groweth the estimation of Christs workes &c.
 incomparable value is named, because
 the same sonne of man that hath suffe-
 red, is also God. Also the death of the
 sonne of man is a satisfaction, because
 it is the death of such a man as is
 God. The obedience of the sonne of
 man is our righteousness, because it is
 the obedience of a man that is God.
 So the sonne of man forgiveth sinnes,
 because he is God. (b) The flesh of
 Christ is the food of life, because it is
 the flesh of a man that is God. And
 although the Godhead in Christ suffe-
 red not, (c) but his manhood only, (as
 saith Peter) Christ suffered in the flesh,
 yet his passion extendeth to his whole
 person. Inasmuch that whatsoener re-
 proach is done to Christs (d) manhood,
 the same redoundeth to the reproach
 of his whole person according to this
 sentence, (e) they have crucified the
 Lord of glory. In consideration where-
 of the Church confesseth the sonne of
 God to have suffered because he suffe-
 red in the manhood which he had taken
 upon him.

Math. 9. 6.

Mark. 2. 5. 7. 9.

Luk. 5. 20. &c.

7. 48.

2. Cor. 13. 4.

1. Pet. 4. 1.

Mar. 1. 18. 28

Luk. 1. 38. 42.

43.

1. Cor. 2. 8.

Iohn. 3. 12.

Act. 20. 28.

1. Iohn. 1. 1.

& 3. 16.

Pa. How manifold is the meditation

f

of

A healthfull meditation of Christs passion.

of Christs passion?

Tit. The healthfull meditation of Christs passion is sixfold. (c) The first is that thereby will come to our minds how great the wrath of God must needs haue bene for the sins of men, which could not be appeased by the worke of any creature, but that of necessity the onely begotten sonne of God must doe, to pacifie Gods wrath by making this rightfull satisfaction for sinne. (a) The second is, that thereby will come to our remembrances how vnmeasurable and vnsearchable hath bene the mercy of God the Father, who rather would that his onely begotten Sonne should suffer most bitter death, then that mankind whom he had created, should perish. Peraduenture thou mayst surmize that God could haue deliuered mankinde by some other meane. What art thou that wilt teach God what he might haue done, thinke thou vpon Gods iustice and mercy together, for as his mercy moued him to saue, so his iustice moued him to looke for rightfull amends

Gal, 7, 9, &c

1, 7, 8.

Iohn, 3, 33.

Rom, 3, 4.

2. Chro, 12, 6.

Iohn, 9, 19.

Esa. 45, 27.

Apoc. 16, 5.

2. Chro, 30, 9

Nehem. 9, 31.

Psal. 7, 12.

Esa. 30, 18.

Iere, 31, 20.

Ioel, 2, 13.

Jonas, 4, 2.

Luk, 6, 36.

Rom, 2, 4.

Iam. 5, 11.

2, 1. ct, 3, 9.

A healthfull meditation of Christs passion.

amends of the wrong. Man sinned,
and for so doing he must either perish
or (b) make amends. Now (c) man
being no more but man, could not sa-
tisfie Gods iustice, and other then
man, none ought to doe it. Gods
wisdom therefore found through
mercy, a remedy in this case, which
was, that the eternall Sonne of God
should (b) become man, by meanes
whereof he both was able to satisfie
Gods iustice, because he was God,
and ought to doe it, because he
had taken mans nature vpon him.
Thus in Christs passion appeareth
mercy to be mixed with iustice, & wise-
dom hath tempered them both. The
third is, that thereby wil come to mind
the most excellent and vnspokeable
loue of the son of God towards man-
kinde, who boughsed to turne the
wrath of his Father, to himselfe, and to
abide so slanderous a death, and that for
his enemies, Rom. 5. 10. The fourth
is, that thereby will come to mind the
true meane whereby the fruit of our
Lords passion may be applyed to the,

Matth. 3. 15.

Rom. 5. 12.

2. Cor. 5. 21.

Ro 3. 23. 25.

Acts, 20. 28.

Esa. 6. 3. 11.

Rom. 14. 23.

Heb. 11. 6.

d Rom. 8. 3.

2. Cor. 5. 21.

Heb. 4. 15.

1. Pet. 2. 22. &

8. 12. & 1.

Iohn. 2. 1.

A healthfull meditation of Christs passion.

Application
of Christs
death.

so as it may be for thy soules health.

This applying of it is brought to passe
thre waies, by the word, by faith, and
by the sacraments. By the word as
it were by the hand of God, is the be-
nefit of the Lords passion offered vnto
thee; where and as often as the Gospel
of Iesus Christ is preached, and the
ministers of the word doe in Gods

1. Cor. 11. 26.

stead shew the (a) fruite of our Lords
passion to all that heare the Gospel.
Againe when the benefit of the Lords
passion is thus offered, as it were by
the hand of God, it must be receiued
by faith, as it were a certaine hand of

1. Rom. 10. 17.

Eph. 1. 18. 19.

1. Cor. 12. 5. 9.

11.

Iohn. 17. 20.

Rom. 14. 17.

1. Tim. 3. 15.

1. Cor. 1. 21.

Gen. 17. 11.

Exod. 12. 3. 4.

Rom. 4. 11.

man, the which faith the holy Ghost
worketh in men that heare the Gospel
and obey. (c) Furthermoze it is sea-
led vp with either sacrament of Bap-
tisme, or of the Lords Supper, and the
strength and vse therof, is painted out
as it were in tables. Therefore when
thou rehersest the articles of thy belaeve
concerning the passion of the Lord, per-
swade thy selfe firmly, and belaeue
most assuredly, that the sonne of God
suffered death for thee, which thing if
thou

A healthfull meditation of Christs passion.

thou do, thou art partaker of the Lords death, in so much that all the whole obedience of Christ is thy acquitall from ^d sinne, and thy righteousnesse. *di. Cor. 1. 30*

But there is a double obedience to be marked in Christ, his obedience of the crosse, ^e and his obedience of the law, *Gal. 3. 13.*

which was his perfect fulfilling of the same. Like as his obediēce to the crosse is our cleansing from sinne, ^f so his obedience of the law, is imputed to vs *Eph. 2. 15. Coloss 2. 14*

for our righteousnesse. The first is, that when we be thus made partakers of the Lords passion through faith, it will come to our remembrance what is the lot of the godly in this life, for like as Christ hath suffered, so will he

haue the rest of the godly to (a) suffer that they may be conformed to the image of the sonne of God. For therefore doe we suffer with him, that we may be glorified together with him. *Rom. 8. 18. 1. Thes. 1. 6. 1. Pet. 4. 13. Phil. 1. 29. 1. Pet. 1. 11. & 2. 21.*

The first is, that we shall call to minde what thing Christ, who hath redeemed vs with his owne blood, requireth at our hands; for now sith we are redeemed by him we must obey

Additions.

Christs passion and resurrection.

John. 8. 11.
Rom. 6. 4. 12.
Heb. 12. 1.
1. Pet. 4. 2.
1. John. 1. 6.

Luk. 1. 75.
Leuit 11. 44.
Esa. 52. 11.
Rom. 6. 4.
Eph. 1. 4.
Phil. 1. 10. &
2. 15.
Coloss. 1. 22.
1. Thes. 4. 3.
1. Pet. 1. 15.
1. John. 3. 3.

Act. 1. 2. &
10. 40.
1. Cor. 15. 5. 6.

Act. 2. 38.
Col. 2. 12.
Rom. 6. 3.
Gal. 3. 27.

him. What willett he? First, that we should renounce his enemy the diuell. (b) Secondly, that we should fly sinne, that we offend not God againe wittingly and willingly with our sins. Thirdly, that we giue our selues to holinesse and godlinesse, and that we serue him in true feare (c) all the daies of our life: which thing if we doe, we shall obtaine the end of our faith; that is, the euerlasting saluation of our soules, which God the Father grant vnto vs through Iesus Christ our Lord, Amen.

Pa. Shew me thy iudgement of the resurrection of Christ.

Ti. Whiles that we are yet in this mortall life, we must to the uttermost of our power expresse this faith and belasse, that we haue in the^d resurrection of Christ, and of our rising againe through him in our conuersation and liuing, walking still in a new life, which in this world is to rise againe with Christ as S. Paul testifieth, saying: We (e) are buried with him by baptisme for to die, that likewise as Christ

Additions.

Of Christs resurrection

Christ was raised from death by the glory of his father, even so we should also walke in a new life. For if we be grafted in death like vnto him, euen so we must be in the resurrection. These words shal the easier be vnderstanded, if we will consider and marke that the whole life of our Saviour Christ ought to serue vs in stead of an example or paterne, whereby we should make our selues conformed vnto him spiritually, in those things, that haue been truly and really, or in very deed fulfilled in his body, and can in no wise be fulfilled in ours; as for an example, our Saviour Christ hath bene conceived by the Holy Ghost, borne of the virgine Marie, he hath bene crucified and put to death, he did rise againe the third day, and ascended into heauen. All those things cannot be performed nor fulfilled in our bodies as they were in his. But let vs indenuour our selues that our spirit or inward man may be fashioned and made conformed vnto him in these things. ^a Our bodies are conceived and borne in sinne, not by

^a Psal. 56 6.

Gen. 6. 5. & 8.

11. Heb. 15. 16

Rom. 3. 4.

Additions.

Of Christs resurrection.

the holy Ghost, nor in the wombe of a Virgin, as our Saviour Christ was: but they are conceived by the carnall copulation of man and woman, and of corruptible seed. That we may therefore bee conformable vnto him in this point, let vs come vnto his true church and beleue his Gospell, and when we be in the true church of Christ, which is both our mother and a chaste virgine, we shall be^b conceived and begotten in it by the incorruptible seed of the word of God our heavenly Father, and by the vertue of his holy spirit, and shall bee borne againe the children of God, and made new creatures, we shall put off the olde man, and put on the new, bearing the image of the new Adam, which is Iesus Christ, as we haue^c borne the image of the old Adam, and of the man of sinne. After that we bee thus conceived by the Holy Ghost, and borne of a Virgin, which is the true Church and spouse of our Saviour Christ, the residue of our life must also be conformable vnto the life of our Saviour Christ, as our spirituall conception

2. I. Pet. 1. 23.

1. Cor. 1. 5.

Additions.

A mortifying of the flesh

tion and birth is. We bee not crucified and put to death as he was, but we do learne of him to beare the ^a crosse with ^a Matth. 11. 29 him, and to be crucified vnto the world that the world may bee crucified vnto vs, as Saint Paule writeth of himselfe. But to bee ^b crucified and dead vnto the world, is to bee crucified and ^b Gal. 2. & 5. dead vnto sinne, and to be crucified and ^c 24. & 6. 14. dead vnto sinne, is to forsake sinne, & to bee no more a seruant vnto it, than the dead bee wont to serue the liuing: for as the dead hath no more to doe with the liuing, but are separated frō them, so they be dead vnto the worlde that haue forsaken it to serue the liuing God, ^c and that will not fashion themselves after it, nor walke after ^c Rom. 6. 6. 13 the flesh and the concupiscence of it. 14. 22

Now it is impossible that they that bee thus dead vnto the world, should not liue vnto God, and that the worlde should not not be ^d dead vnto them; as ^d Rom. 6. 2. contrariwise, they that liue vnto the ^e coloss. 3. 3. 4. world, and the world vnto them, they are dead vnto God, as S. Paul hath writ:

Additions.

A mortifying of the flesh.

1. Tim. 5. 6.

Math. 8. 22.

John. 8. 2.

Eph. 2. 1. 3. pec.

3. 11. & 3. 1.

Rom. 8. 13. 2.

cor. 4. 10. 11. 12.

coloss. 3. 5.

Rom. 12. 1.

1. Cor. 15.

written of the widdow that lieth in pleasure, saying: (c) That widdow y lieth in pleasure is dead euen yet aliuē; because she lieth vnto the worlde, & is dead vnto God. That was y meaning of our sauio^r Ch^rist, when he said vnto the yong man that would goe and burie his father, Let the dead bury the dead, follow thou mee. When we die then vnto the worlde, we rise againe to God. Againe, we practise spiritually in vs the example of the death of Ch^rist, when wee doe ' mortifie our earthlie members, when we offer our bodies a liuely sacrifice to God', when wee doe flea with the sword of Gods word, and also burne with the fire of his spirit, our concupiscences and carnall affections, which are the brute beasts, that wee sacrifice vnto God, that the offering and sacrifice of our bodies may be reasonable. ' When we die with our Saviour Ch^rist, when wee doe kill and mortifie our olde Adam, wee doe also rise againe with him, when (b) we doe put on Iesus Ch^rist, and be apparelled with him, when we serue to righteousnes,

The fruits of Christs resurrection

nesse, and despise this worlde with all the pompe and pride thereof, having our minds and (c) conuersation in heauen, where we do seeke for our Saviour Iesus Christ, sitting on the right hand of God the Father. c Luke 1.75.

Pa. Shew mee the fruites of our Lords resurrection.

Ti. One fruit of our Lords resurrection is, that it is the power which is shed vnto the belæuers, which maketh them able to rise from vices vnto ^d vertue. This power is bestowed on vs in baptism, & confirmed in the Lords supper, so that we be not behind hand with our parts, and yet this power is felt in those onely that are bozrn againe of immortall seede. Another fruit is the example: for Paule saith, ' Christ rose againe to the intent we might walk in newnesse of life. Those therefore that follow their owne vices, lining wickedly and vncleanly, do testifie by their owne doing that they despise Christ, whose resurrection is set before as a glasse to see how we ought to lead our life: for they thinke that Christ was scourged d Rom. 6. 4. & 9. 11. eph. 3. 23 colos. 3. 1. 2.

d Rom. 4. 25. & 5. 15. & 6. 4. 5. 21. 12. 1. cor 15. 20, 1. thes. 4. 14. &c.

How Christs body is present to our faith.

scourged, crowned with thornes, and shedde his blood vpon the altar of the crosse, to the intent that they might giue ouer themselves to al outragiousnesse, tyranny, pride, and lusts, and after this manner as much as in them lieth, they crucifie the sonne of God anew, we therefore who couet not only to be called, but also to be the same that we are called, that is christians, must thinke vpon the matter, as it is in deed namely that Christ died for the cleansing of such mens sins as receiue faith in him, and liue in true repentance, by mortifying the old man, and quickning the new man.

• Rom. 4. 25.

• 5. 8. 1. cor.

15. 3. gal. 1. 4.

Ephes. 2. 16.

1. Tim. 2. 6. tit.

1. 4. 1. Pet. 2.

1. 1. Ioh. 2. 2.

• 3. 16.

Pa. Dost thou thinke that Christ is present with vs in body?

Ti. If wee may liken great things to small, Christs body is so present to our faith, as the sunne when wee see it is present to our eye, for no one thing subiect to our senses, cometh more nere to the likeness of Christ, than the Sun, which though it still abide in the heauen, and therefore in very deed toucheth not the eie, yet the body of the sun,

How Christs body is present to our faith

sun is present to the sight, notwithstanding so great a distance of place betwene. So^b the body of Christ, which by his ascending is taken up from vs, and hath left the world, and is gone to his Father, is indeed absent from our senses, yet our faith is conuersant in heauen, and beholdeth that son of righteousness, and is verily in presence with it there present, like as our sight is present with the body of the sunne in the heauen, or as the sunne is with our sight in earth. Moreover, as the sunne is with his light present to all things, so is also Christ with his Godhead, spirit, and power, present to all, and filleth all.

^b Math. 26. 11.

Iob. 12. 8. & 14

2. 2. cor. 5. 8

Phil. 1. 23.

1. Pet. 1. 8.

Acts 3. 21.

Pa. What thinkest thou of the death of the godly?

Ti. The iudgment of ^y world is not to be approued, for it careth lesse for spiritual death than for naturall death, it esteemeth lesse eternall death than temporall death, or else would men leaue sinne, wh^{ch} procureth both the one and the other, I meane^a spirituall and eternall death; and they^b temporally

^a Apoc. 1. 17.

& 21. 3. 1. tim.

5. 6.

^b 2. Cor. 5. 1. 2

Ph. 1. 23. heb.

2. 15. 2. pet. 1. 14

Death not dreadfull to the godly.

rally doe die, that by naturall death they might enter into the full fruition of eternall life, which none can enjoy nor enter into, that here will not temporally die; that is, y^e will not labour to mortifie their affections, & crucifie their lusts and concupiscences, for by obeying them at the first came death, as we may read. Gen 3. If Eve had not obeyed her desire in eating the forbidden fruit, whereby shee died spirituallly,

Gen. 2. 17.

Ephes. 2. 1. iam

2. 15.

Rom. 5. 19.

heb. 6. 27. deut

31. 14. ioh. 23.

24. 1. sam. 26.

10. iob. 14. 5.

psa. 89, 48. ioh.

7, 30 rom. 5, 12

Acts 7. 60.

Deut. 31. 16.

mat. 9, 24 ioh.

11. 11, 12, 13.

2 cor. 7, 39, &

11, 30. 1. thes.

4. 13.

none of these kinds of death had ever come vnto man, nor bene knowne of vs. Wherefore as I say, wee must needs heere temporally die: that is, mortifie our affections to escape the spirituall death, and by naturall death not onely escape eternall death of soule and body, but also by it as by a doore enter into eternall life, which Christ Iesus our Sauour hath procured and purchased to and for all that be in him, translating eternall death into a sleep, or rather into a deliuerance of soule & body from all kind of dangers, miseries, and sinnes, by reason whereof we may see that to those that be in Christ, that

that is, to such as doe beleue, which
 beleeuers are discerned from others by
 not walking after the flesh, but after
 the spirit, to those (I say) death is no
 damage, but aduantage, no dreadfull
 thing, but rather (f) desireable, & of all ^{f Iob 6.8.9.}
 messengers most merrie, whiles hee is
 looked vpon with the eyes of faith in
 the Gospel.

Pa. What beleeuest thou of GOD
 the holy Ghost?

Ti. I doe beleue him to bee the
 Lord and giuer of life, (a) to proceede <sup>a Iohn. 14. 16.
& 26. 16. & 7.
15. rom. 8. 9. 11
Acts 5. 3. 4.</sup>
 from the Father and the Sonne, and
 to be of one substance with them, be-
 ing true ^b God, without beginning &
 without ending, by whom the Father
 woorketh all things in the sonne, by
 whom he doth create, moue, main-
 taine, binifie, & quicken all creatures,
 by whom hee doth call and draw vnto
 him his elect and chosen, renneweth them
 into a new life, iustificieth and (c) sancti-
 fieth them, enricheth them with many
 and sundry (d) gifts, and also streng-
 theneth them till they come to their
 perfect saluation, who dwelling in vs,
 doth 19

Of the holy Ghost.

doth with his light illuminate our minds, that we may learne and know perfectly what treasure of Gods bounteous mercifulnesse wee doe possesse and enioy in Christ, so that we may by good right call him the (c) key where with all the riches of the heauenly kingdome is opened vnto vs, and the eie wherewith we see and behold them. And for this cause hee is called sometimes the (f) earnest pennie and seale, because he doth seale vp in our mindes and consciences the certitude or certainty of Gods promises, sometimes the (g) master and teacher of truth, the autho^r of light, the well and fountaine of wisdom, knowledge and vnderstanding. This is hee that doth purge and cleanse vs from all filthinesse, and ouersprinkleth vs with his sanctitude & holinesse, that wee may bee made the worthy Temples of almighty GOD. This is hee that with his effectuall (h) watering doth make vs fruitfull vnto righteousness for to bring forth abundantly the fruits of our faith, that our heauenly Father may be glorified

e Ioh, 14, 17.

26. & 16. 13. &

20. 22. 23. 1. cor

2. 10. 11. 13. 15

eph. 1. 17. rom.

1. 8. 5. 9.

f 1. cor 1, 21 &

5. 5. gal, 4, 6.

Eph. 1. 13. 14.

& 4. 30.

g Math 10. 20.

Mark. 13. 11.

Luk. 12, 12.

Iohn 14, 26.

Acts. 24, 17.

acts 6, 10. 1.

cor. 2, 12. & 12

47. 1. Ioh. 2. 27

h Iohn 3. 5.

heb. 10. 22.

rified through our good works, conuer-
 sation, and outward living, for the
 which cause hee is many times called
 (a) water. The same is hee that consu- 2 Math. 3, 11
Ioh. 4. 10. & 7
 meth and burneth away the inordinate 38 tit. 3, 5.
1, Ioh. 5. 8.
 lusts and concupiscences of our flesh,
 kindling our hearts with the Divine
 loue of God and of heavenly things:
 wherefore hee is called by good right
 fire. The same spirit also is called, b 1, Ioh. 2, 27.
2. cor. 1, 21.
 (b) oile of unction, by reason that his
 working mollifyeth the hardnesse of
 our hearts, and maketh vs receive the
 print of that image Iesus Christ, by
 whom onely we are sanctified. Final-
 ly, this is he that by his inspiratiō doth
 make vs wholly to liue vnto God, so
 that wee bee no more led by our owne
 sensuality, but follow onely his motion
 and guiding. Therefore is it saide of
 Bernard very wel, what good doth the
 spirit or holy-ghost in vs: he doth warn
 our remembrance, hee doth moue our
 wils, and (d) teach our reason. There- c Ioh. 6. 63.
Gal. 5, 16.
Rom. 8, 9.
 fore if there be any goodnesse in vs, it d Ioh. 14. 26.
1. Ioh. 2. 27.
 is the fruit of his grace and vertue, but
 all our gifts without him are meere
 darkness.

actification made by Christ.

darknes of the minde, and wicked peruerſenes of the heart.

Pa. How vnderſtandeſt thou the eight of the Romans and 15. verſe, where he ſpeaketh of the ſpirit of bondage and ſpirit of feare?

Ti. One and the ſelfe ſame ſpirite of God bringeth forth two effects, the firſt is called the ſpirit of bondage or feare, which ingendzeth in vs feare & ſorrow. Hebrews 12. chapter, and 18. verſe, for firſt by the Law and thzearnings, it maketh aſtraide thoſe men that are to bee iuſtified, and breaketh and vexeth them with ſcourges and ſtripes of the conſcience, that vtterlie deſpairing of themſelues, they may flie vnto Chriſt, vnto whom when they are come, and that they embrace him by faith, they are not onely iuſtified, but alſo are freely and of their owne accord ſtirred vp to iuſt, vpright, and holy works; the other is the ſpirite of grace and adoption, which is giuen vs by the preaching of the Goſpell, the firſt belongeth vnto ſeruants, the ſecond vnto ſons Galath. 4. Rom. 8. 18. 2. Tim.

Rom. 8. 15.

Satisfaction made by Christ.

Christ beareth our sins

2. Tim. 1. 7. Heb. 10. 29. Yet both it not heereof follow that all Prophets & Patriarchs were seruants : or there were no sonnes befoze the reuealing of the Gospell, but it compareth the gifts of the one with the other, abasing the gifts of the Law in respect of the gifts giuen vnder the Gospell.

Pa. Is it then sufficient that Christ is dead, & that hee hath yelded to God his Father such an obedience, yea, (I say) is it sufficient for the saluation of man, that the sonne of God was man to beare the iudgement, the wrath and curse of God in their owne nature and their owne flesh?

Ti. If that were enough, all should be saued indifferently, as well the reprobates as the elect, and the vnbelievers as the faithfull.

Pa. What is more required then?

Ti. That the same satisfactiō which Iesus Christ hath made to God his father, may be communicated and applied to vs that beleeue, for the vnbelievers haue nothing common with Iesus Christ, but that they are men of

Participation betweene good and euill.

the same humane nature, but the
 Ioh. 3. 16. & ^b faithfull haue this more, which is
 15. 19. & 13. 1. the principall, that all that they haue is
 14. common to Christ with them, & that
 which Iesus Christ hath is common to
 them also.

Pa. What is it that Iesus Christ
 may take of them, for as much as they
 be all none other than poore and unfull
 men?

Ioh. 2. 2. & 3 Ti. He taketh vpon him their ^a sins,
 rom. 4. 25. and the paine which is due to them, as
 pet 2. 14. gal. though hee himselke had committed
 1. 4. 1. tim. 1. 15. them, and that hee were guilty to dis-
 heb. 9. 26. 28. charge and deliuer them.
 & 10. 12. 14. 18.
 Luke. 24. 47. Pa. Hee taketh then nothing of vs
 but onely the euill which is in vs.

Ti. What other thing may he take,
 seeing there is no other thing in vs, but
 the nature of the alliance and commu-
 nion that Iesus Christ hath with the
 faithfull, and that the faithfull haue
 with him by the (b) power of the holy
 Ghost, which ioyneth them with him
 by true and liuing faith, for otherwise
 there should be no perfect communion,
 and so the alliance should not be full, if
 there

b Esay. 48. 16.
 act. 13. 2, acts
 20. 28, 1. cor.
 12. 6.

Christ beareth our sinne

there were no participation of good and euill, such as it should and ought to be among those which be allied.

Pa. When on the contrary, it must be, following the nature of this communion and alliance, that we receiue of Iesus Christ, the good things that are in him, as he doth the euill that is in vs.

Ti. It is so to be understood.

Pa. According to that which thou hast sayd, the Church doth not onely obtaine remission of sins but also the victoꝝ against sinne, death, hell, and the diuell, and likewise eternall life, the which Iesus Christ hath wonne for it, because she is the spouse of him, and that she entreth into communion of all his goods with him by meane of this spirituall marriage, by the which she is conioyned to him, as a chaste virgine by the vertue of faith in him. Now then, I would haue thee tell me the meane that the Lord vseth in this spirituall marriage.

Ti. No marriage can be made except the husband and the wife do giue

• Matt, 22, 39.

Ioh, 13, 34. 35.

Rom, 14, 5.

1. Cor, 10, 24;

& 13, 45, &c.

2, Cor, 11, 28,

26.

Gal, 6, 2,

Pi i, 2, 1. 2. &c.

Christ beareth our sinnes.

the faith of marriage the one to the other, the which importeth al that which belongeth to true marriage. For the true foundation of marriage lieth in that faith which the husband and the wife doe giue the one to the other, and therfore men say, that they which haue so giuen their faith, are assured by promise that is made on both parts, which cannot be done but by words: wherby the husband and the wife declare their will and consent. Euen the like is done by the ministry of the Gospell betwixen Iesus Christ and his church, for there is the promise which Iesus Christ made vnto her, and then that is there also, whereby the Church accepteth that promise of her husband, and by the which she giueth her (b) selfe to him, euen as he hath giuen himselfe to her.

Pa. Whence hath this word (*Iustificare*) bene borrowed, and what signifieth it?

Ti. This word (*Iustificare*) to iustifie, hath bene of S. Paul borrowed of the common vse of the law, for in iudge

Mark, 16, 15.

Rom, 1, 16.

1 Cor, 1, 9.

Tit, 2, 11.

2 Pet, 1, 4.

1 Ose, 2, 18.

2, Cor, 1, 1. 2.

Ephes, 5, 3.

Apo, 19, 7. &

21, 29.

Deut, 25, 1.

Prou, 17, 15.

Esay, 5, 23.

Rom, 8, 33.

Psal, 51, 4.

Signification of the vvord *Iustificati*

iudgement to iustifie a man, it is to
 assoile oꝛ quit him of the crime that is
 layd to his charge oꝛ that he is accused
 of, and to pronounce him righteous, iust
 innocent and guiltlesse. After the same
 manner, when wee say, that God
 doth iustifie vs, our meaning is, that
 God doth ^d assoile and quit vs of all
 crimes, offences and trespasses that
 can be layd to our charge, oꝛ that wee
 can be accused of, and that he doth pro-
 nounce vs iust and righteous in his
 sight, that is to say, that first he doth
 pardon and forgiue vs our sinnes, he
 couereth them, and doth in no wise
 impute them vnto vs, but ^a imputeth
 vnto vs righteousness, not our owne
 which is none at all, but the righteous-
 nesse of his sonne our Sauour, and so
 through his righteousness doth both
 saue and make vs blessed.

d Esay, 53, 11.

Rom, 3, 20, 8

5, 18, & 8.

30, 33.

Acts, 13, 39.

Luk, 7, 29, & c

* Act. 13, 24.

Psal. 32, 1.

Rom. 24, 4, 8.

Rom. 3, 26.

Galat. 3, 8.

Eph. 1, 5.

2. Cor. 5, 18.

Ti. Saint Paul did dispute and
 reason against them which did attri-
 bute iustification to workes. But S.
 James did write against them which
 did vtterly contemne and despise good
 workes. 2. And therefore Paul

Difference &
 reconciliation
 of S. Paul and
 S. James.

Differences of righteousness.

Sheweth the causes of our iustification James sheweth the effects and fruits of the same. 3. Paul declareth how we are iustified. James declareth how we are known to be iustified. Paul excludeth workes as not the cause of our iustification, James approueth workes as effects proceeding of the same. 4. Paul denieth that any good workes can be in them that be not iustified, James affirmeth that they which be iustified can in no wise bee without good workes.

Pa. What difference is there betwene the righteousness of the Law, and the christian, the pharisaicall righteousness, and the righteousness of the Gospell?

Ti. The first difference betwene the righteousness of the law and the christian righteousness is, that the righteousness of the law, is of the^b workes of the law, but the righteousness of the Gospell is without the workes of the law. The second is, that the righteousness of the Law is the righteousness of the worker, but the righteousness of the Gospell is

^aMatth. 3. 15.

& 5. 20.

Acts, 13. 10.

Rom, 2. 13. &

10. 3. 4. & c.

Titus, 3. 5.

Heb, 9. 8.

Rcu, 2. 13. 16.

Righteousnesse of the law.

Of the Gospell

is the righteousness of the believer.

The third is, that the righteousness of the law is not imputed freely, but cometh to passe of the desert of a mans owne obedience, but the righteousness of the Gospell is imputed without desert of a mans owne obedience.

The fourth is, that the righteousness of the law is a formall righteousness, as which is framed to a man by his iust dealings, but the righteousness of the Gospell is an imputed righteousness, when the iust dealings of Christ are imputed to him that believeth. Therefore

that man is sayd to be iustified according to the forme of the law, which of an vnrightheous person becometh righteous, through his owne iust dealing and fulfilling of the law, according to this saying. The man that doth these things shall live in them: but he is sayd to be iustified after the manner of the Gospell, who of a guilty person is made not guilty, by reason of Christs righteousness, which is taken hold on by faith. The righteousness of the law is a perfect obedience

Hab. 2. 4.

Rom. 1. 17.

Rom. 3. 3. 11.

Gal. 3. 11.

Heb. 10. 38.

Gen. 15. 6.

Acts. 10. 43.

Rom. 3. 24.

Rom. 4. 5, 8,

24.
Eph. 1. 5, & 2, 8.

Psal. 32.

Gal. 3. 8.

2. Cor. 13. 5,

18.

Leuit. 18. 5.

Ezek. 20. 11.

Rom. 10. 5.

Gal. 3. 12.

Esay. 53. 11.

Rom. 3. 20, & 5, 18.

Righteousnesse of the law.

Of the Gospell.

Gen. 15. 27.

& 17.

1. Job. 1. 8.

Luke. 2. 25.

Psal. 10. 1. 5.

• Psal. 32. 1.

Rom. 4. 8. 24.

Rom. 10. 5.

Leuit. 18. 5.

ence of a man to the law of God, but the christian or Gospell righteousness is Christs obedience imputed to him, that beloneth. A^d righteous man after the law is he that dealeth iustly and uprightly, according to the meaning of the law : but he is righteous after the Gospell, to whom God forgiveth his sinne, and imputeth Christs righteousness, and whom hee accepteth to eternall life freely for Christs sake. Justification^f after the law is an abling of a man before God, for the soundnes and perfection of his obedience to Gods law : but christian or Gospell righteousness is an abling of man before God, is an embracing by faith of the soundnesse and perfection of Christs obedience to God the Father. Thus haue we difference betwene the christian righteousness, and the righteousness of the law. Now let vs see how the christiaⁿ righteousness exceedeth the righteousness of the Pharises. The christian righteousness exceedeth the Pharisaicall in these four things ; in cause, qualitie, effect, and end.

Righteousnes of the Law.

Of the Gospel

end. The cause of christian righteousness is God, Christs desert and faith taking hold of the benefit offered : but the cause of Pharisaicall righteousness is mans hypocrisie, ignorance of Gods righteousness and an outward^a obseruance of mens traditions. The quality of christian righteousness, is the obedience and fulfilling of the law in Christ, but the quality of Pharisaicall righteousness, is but onely an outward^b viture of sained and counterfayt holines. The effect of christian righteousness, is newnesse of spirit, the feare of God, true godlinesse, inuocation, true humilitie, patience, and a beginning of obedience towards Gods law, insomuch that a man being iustified by faith, desireth nothing so much as to obtaine God. To be bræse, his chæse pleasure is in the Law of the Lord, after hee knoweth that damnation is taken away by Christs merit, but the effect of Pharisaicall righteousness, is pride, glorying before God, superstition, disdain of our neighbours, and to be shoyt, such as the^c tree is, such is the

4 Esa, 29, 13.

Mat, 15, 3, 6, 9

Mark, 7, 7

colof. 2, 8, 22.

b Mat. 6, 2, 16.

& 15, 7, & 23.

5, 27. mar. 7, 6.

luke, 11, 39. &

20. 47.

c Mat. 7, 17. 18

19. & 12, 33.

Luke 6, 44.

The honour of iustification is attributed to faith.

d Rom. 5, 1,

e Math. 5, 20.

Luk, 11, 39.

the fruit, for an euill tree cannot bring forth good fruit. The end of Christian righteousnesse is, to haue ^a peace with God, to haue access to god, to gine glory vnto God, & finally to obtain euertlasting life freely for Christs sake: but the end of Pharisaicall righteousnes is, to gine ^a praise to a mans owne selfe, & to take it from God, and to vaunt among men, vpon which at length shall insue horrible punishment, vntlesse there be a turning vnto the Lord.

Pa. Shew me now what is the cause why iustification is ascribed to faith.

Ti. The honour of iustification is attributed to ^a faith chiefly, because man both acknowledge himselfe by the same, such as he is of his owne nature, to wit, a poore and miserable sinner, the child of wrath, subiect to death and eternall damnation, therefore spoyling, emptying, and making himself all naked and voyd of all his owne iustice, and of all his trust in his owne workes and merits, hee doth embrace Iesus Christ to be clad ^b with his iustice, to the end that by it his sins may bee covered, in such sort that they come not

a Gen, 15, 1.

heb, 2, 4, acts.

13, 39, rom, 1.

17. & 3, 12, &

45. & 5, 1, &

10. 46. gal. 2. 16.

ephe, 2, 8.

b 2, Cor, 5, 21.

rom, 6, 19, gal.

2, 16. 21, & 3, 9

10. phil, 3, 9.

tim, 1, 9. tit. 3,

5. heb, 11, 7.

The honour of iustification is attributed to faith

in account at the iudgement of God. And to speake yet moze fully, I say that faith in stead of bringing to God any thing that is of man, bringeth him to Iesus Christ, to receiue of him thereby that which he cannot find in himselfe to wit, y^e righteousness of Iesus Christ, which maketh a man^e righteous before God, euen as though hee were wholly innocent, soz as much as God esteemeth him soz such a one, accepting the Justice of his Sonne Iesus Christ soz full satisfaction, and allowing the same to him, as though it were proper to the man to whom it is allowed.

Pa. What commodity bringeth it?

Ti. It bringeth also this commodity, that whereas before hee could bee nothing but euil, this faith doth sanctifie him, disposing him to the obedience of the will of God, and to all good works, to the end that he may serue to iustice and to holinesse, whereas before he serued to iniustice and to sinne.

Pa. How doth faith sanctifie man?

Ti. In this sanctification of man by faith, two things are to be considered.

First,

Luk, 7, 50. &
8, 12, eph, 2, 8,
1. Pet, 3, 9.

1. Cor, 30,
32. 1. thes, 4, 3,
Luk, 17, 5.

Faith sanctifieth man.

Kinds of sanctification.

Math, 1, 16,
23, 25, luke, 1,
30, 31, & 2, 7.

First, because that Iesus Christ ha-
uing taken our owne flesh in y^e wombe
of the (a) Virgin, hath sanctified him
in his, which thing the holy ghost hath
testified, when in forme of a dove hee
descended vpon Iesus Christ which
is our head, in whom all his members
are forthwith sanctified. Secondly,
(b) because that faith which embraceth
and receiveth wholly Iesus Christ
with all his gifts and graces, is neuer
in man without the spirit of him, nor
the spirit of him, without his fruites
which are altogether contrary to the
works of the flesh, to wit, of the corrup-
ted man that is not regenerate by the
spirit of God.

Rom, 5, 1,
rom, 8, 16, heb
10, 22, 23.
1, ioh, 4, 13.

Pa. Expound now to me the kinds
of sanctification and the difference of
them.

Ti. I will say vnto thee for the
first, that wee must put difference
in this matter, betwene the cause of
our saluation, and the testimony of the
same, and then afterward betwene the
sanctification by Iesus Christ which
is imputed to vs, & that which is ioy-
ned

ned to our person.

Pa. What thinkest thou to bee the cause of our saluation?

Ti. ^c Jesus Christ dwelling in vs by faith. Math, 20, 28
Mark, 10, 45.

Pa. What meanest thou by the testimony that we haue of the same? Iohn, 11, 52.
act. 20, 28. rom

Ti. The sanctification whereof wee now doe speake. 4, 15, & 14, 9.
1. cor. 5, & 7,
15, 3.

Pa. How dost thou vnderstand that it is the testimony of our saluation, and of the cause of the same, and not the cause it selfe?

Pa. For because it testifieth that Jesus Christ dwelleth in vs, as the effect testifieth of his cause.

Pa. What followeth thereof?

Ti. That the cause is there; seeing wee see the effects, to wit, (a) Jesus Christ with al his gifts and graces. Ioh, 17, 10,
11, & 20, 21,
12, 23, 25. 26.

Pa. And what inconuenience were it to holde our sanctification for the cause of our saluation?

Ti. For the better vnderstanding of all this matter, it is mete that I expound it to thee.

Pa. What difference dost thou put be,

Kinds of sanctification, and the difference of them.

betwene the sanctification of Iesus Christ which is allowed vs, and that which is ioyned to our proper person, and then the fruits of the same?

Ti. I doe call sanctification properly, that which wee consider in the very
 b 1. Cor, 1, 30. person of (b) Iesus Christ, the which
 3. sanctification is not properly ours, as a quality coniunct to our person, but onely by imputation.

Pa. What meanest thou by that imputation?

Ti. That it is allowed vnto vs, as his iustice is attributed and allowed vnto vs by the iustification which wee obtaine in him by faith.

Pa. Is that the cause why Saint Paul saith, that (d) God hath made Iesus Christ vnto vs in wisdom, iustice, sanctification, and redemption?
 e Psal. 32, 1.
 rom, 4. 8, 24.
 gal. 2, 8. ephes. 1, 5, 2, 10, 5.
 13.

d 1, Cor, 1, 30, 32. Ti. There is no doubt of it, but it must bee considered, that beside this kinde of sanctification that is so imputed and allowed vnto vs, there is yet an other that is ioyned to our very person, not onely by imputation, but as a qualitie

Kinds of sanctification, and the difference of them

quality sticking in vs, which proceedeth from that first kinde of sanctification wherof we haue euē now spoken.

Pa. What virtue hath euery of them in vs?

Ti. The first doth fully sanctifie vs before God because it is full & perfect.

Pa. The other, is it not of the same nature and force?

Ti. No, for it sanctifieth vs but in (a) part.

Pa. For what cause?

Ti. For because it is but begun in vs, and not perfect, wherefore it cannot fully sanctifie vs except it bee full and perfect.

Pa. And when shall it be so?

Ti. When our regeneration and reformation to the image of God shall be.

Pa. It shall not then be in this life?

Ti. It is true: but it shall be in y^e life to come, in the which our life which is now hidden in Iesus Christ shall bee shewed, and what we be shall appeare; when we shall bee made like vnto the glorious body of Iesus Christ.

Pa. What difference pattenest thou

John, i, 16.

col. 1. 10. & 2. 9

nds of sanctification, and the differences of them.

between these two kinds of sanctificatiō?

Ti. I call the first perfect, for that it is the very sanctification, not onely of that which Iesus Christ is sanctified in his flesh and humane nature, but also by reason whereof he is called the holie one of holy ones, for so much as by the communication of the same^b he doth sanctifie all his elected, to make them holy without blame befoze God, who hath chosen them thereunto.

1. Pet. 1. 15.

2. Pet, 3. 10

1.

Rom, 8, 30.

Pa. If it bee the same sanctification wherewith Iesus Christ is^c sanctified, and doth sanctifie others, it is very certaine, that it cannot be but perfect.

Ti. If it be perfect in him, it is also perfect in vs, insomuch as dwelling in vs by faith, wee haue him with all the holinesse that hee bringeth with him, the which we ener draw out of him, as of his true fountaine, the which we haue in our selues when wee haue Iesus Christ.

Pa. If we haue in Iesus Christ the fountaine of all holinesse, whereby wee are continually and perpetually sanctified, what other imperfect sanctificati-

on

on may then be in vs?

Ti. That which wee consider in our owne proper flesh and nature, regenerate and renewed by the spirit of God, which is as it were watered with the streames of that fountaine of all sanctification, to make vs bring forth y^e fruits of true sanctification & holines, in stead of y^e fruits of sin which it brought forth in time befoze, as the earth, which being cursed and barren, is afterward made fertile, and beareth better fruits by the blessing of God.

Heb. 6. 11
2, Pet. 1, 10
Luk. 19, 8, 9
acts 2, 44.

Pa. Thou wilt then say, that this second kind of sanctification is not onely adherent to the person of Iesus Christ, and that it is not onely ours by imputation, as is the first, but that it is also adherent to our flesh and nature, as a new quality which Iesus Christ hath put into vs by his holy spirit, which maketh our flesh holy in it selfe, to doe afterwards holy works.

Ti. It is enen so.

Pa. Thou wilt then say also, that the holy works which men do being so sanctified, bee the fruits of the same

Philip, 1, 9.
1. Pet. 2, 12.
1. corin. 15, 58
Luk. 19, 8, 9.

by works testimonies of our saluation.

sanctification.

Ti. It is euen so. But because there remaineth continually much of our naturall corruption in our flesh whilest we are in this world, there can proceed from vs no worke so holy, but that it is found very (a) soule and farre off from the perfect holines which God requireth of vs in all our works.

Pa. What wilt thou then conclude by that?

Ti. That our works be so farre off from worthinesse to bee presented for satisfaction and to obtaine saluation by them, bee they neuer so holy, that if he should iudge of the according to the rigor of his iudgement, he should finde therein matter of (b) condemnation.

Pa. Thou maist not denye for all that, but the good and holy works are very agreeable to him.

Ti. If it were otherwise, they ought not to be done, but thou maist note therein, that they bee not acceptable vnto him, as cause of our saluation; but as (c) testimony of the same.

Pa. How vnderstandest thou that they

en. 8, 27. &

8. 27. e. say.

ezc. 16. 15.

sd. 30. 20.

21. 24. pf.

5. Ioh. 3. 5.

9. 14.

Cor. 4, 7.

m. 4. 4. 5 &

23.

Mat. 5, 16.

P. 2. 2. 12.

Holy workste testimonies of our saluati

they be testimonies of our saluation?

Ti. In that they testifie that Jesus Christ is in vs, and that he there woꝝketh by his holy spirit: wherefoze it foloweth that we bee iustified and sanctified by the (d) iustice and sanctification ^{d Rom. 5. 1.} of Jesus Christ, the which God beholdeth, and foꝝ the regard thereof he doth beare with the imperfection that yet remaineth in vs, and doth pardon vs that wherein we doe yet daily offend him. 8

Pa. It seemeth to me that thou wilt say in effect, by all this discourse which thou hast made, that what regeneration and sanctification soeuer there bee in our flesh and nature, we are not yet foꝝ all that so pure and so perfect, but that wee must haue continuall recourse to the iustice and (a) sanctification of Je- ^{a 1, Cor, 1, 30.} sus Christ, which is ours, not as a quality of iustice and sanctity, sticking and ioyned to our person, but onely foꝝ that it is allowed and attributed vnto vs, as though it were our owne proper.

Ti. So it is, and therefore Jesus Christ hath said to the same effect, that he (b) that was already washed had ^{b Ioh, 13, 10.} not

is word the foundation of true faith.

not neede to wash his feete.

Pa. What meaneth he by this manner of speech?

Ti. That albeit wee bee iustified already, sanctified and purified of our sins by the faith that wee haue in him through his word, yet for all that, forasmuch as there resteth in vs alwaies certaine filthinesse and corruption, which proceedeth of our corrupted nature, which is not yet thoroughly well renewed and reformed to the image of God, wee haue alwaies need to go to wash and cleanse vs of our filthinesse in the true fountaine of all purity, in Grace, and sanctification which is opened vnto vs in Iesus Christ, for wee haue no remission of any one sinne of ours, but onely in him, by the means of iustification that we haue by faith in him.

Pa. Can our woakes in no wise please God?

Ti. There is no man that may doe any worke which may bee acceptable to God, if first the person which doth it, be not acceptable vnto him. Now sinne
of

Gen. 1, 27.

1. 2. 23. 1. Cor.

49. Eph. 1.

24. Co. 31.

10.

1. Cor. 6, 11.

22, 16.

1. Ioh. 2, 2. &

5, 1. pet. 2.

4. gal. 1. 4. act

10. 34. ioh. 1.

9. heb. 9. 26.

18. rom. 5, 8.

1. tim. 1. 15.

2. pet. 1. 9.

Gods word the foundation of true fau

of his nature deserueth the wrath of God, and not his loue and fauour. Therefore, because all men are sinners there are none which are agréable to him, and if their persons be not agréable to him, no moze can their woꝝkes please him so long as hee doth consider them in their own nature without his grace in Iesus Chꝛist, by whom onely man is made agréable to him.

Pa. Can any thing done with a good intent be to Gods honour?

Ti. Nothing can bee done to the honour of God, not with a good(a) intent, but that which is come according to his woꝝd, for the woꝝde of God is the very true and onely rule of all good intents, and of the honour wherewith he ought to be honoured.

4 1, Sam. 13.
& 15, 11, 13
2, Sam, 6, 6,

Pa. But if a man thinke to do wel, and doth that which he doth to none other end but to honoꝝ God, is not that enough?

Ti. No, for then it had not beene needfull that God should euer haue giuen a law to man to teach him, but that hee had onely commanded that enery

Gods word the foundation of true faith.

Deut. 12. 8. man should doe that which liked him,
 1rou, 14. 12, where he hath done cleane contrary,
 1sa. 3. 7, & 66. saying, ^b Do not every one of you,
 1sa. 4. 16. 2. that which shall please you, but that
 Gen. 48. 18. onely which I command you.

Num. 11. 28. Pa. But if they which served God
 1ude. 17. according as they haue bene taught of
 1Matth. 16. 22. men, doe the same faithfully, may they
 1Mark. 9. 38. then doe it without faith?

Luk. 9. 54. Ti. Yea truly, so; as there be no
 1oh. 13. 8. good intents but those which be gover-
 1Ioh. 4. 23. 24. ned by the onely rule and (c) will of
 1sa. 29. 13. the word of God, enen so is there no
 1Matth. 15. 9. true faith, but that which hath certaine
 Deut. 12. 32. & and sure foundation in the same word
 1sa. 32. and will, which onely is iust and rea-
 1rou. 30. 6. sonable, and ought to be a rule to all
 1os. 1. 7. reason and iustice vnto men.

1Ioh. 10. 22. 23 Pa. When thou doest any thing at
 1Ioh. 4. 13. 19 auenture, canst thou doe it with cer-
 1Rom. 3. 27 & taine assurance?

1Ioh. 4. 13. Ti. No, because faith and doubt
 1eph. 3. 12. are as contrary as is to be certaine and
 1Heb. 10. 22. vncertaine, will say this neuer with-
 1Ioh. 4. 13. out true assurance of that which he
 11. 5. 19. belieueth and followeth, because he is
 1Cor. 4. 4. builded vpon the sure word of God,
 11. 9. 26. by
 11. 3. 6.

Gods vvord the foundation of true faith.

by the which she is assured of his good will, and she doth nothing at auenture but is ever certaine that that which she bekeneth, and that which she doth is pleasant vnto God.

Pa. What commodities doth this assurance bring to men?

Ti. Two, whereof the first is, that man hath the maiestie of God in such high estimation, and beareth him so great reuerence, that not onelie hee will not willingly offend him, but also he will not put himselfe in any hazard, & do any thing at auenture, when there is question of the seruice and honour of God, and therfoze hee will ever bee assured of his will, for in whom a man hath his chiefe trust, to him doth that man reuerence, and seruice, such as he knoweth shall please most. The second is, the quietnesse of a good conscience that man hath by that meane, when he is assured that he pleaseeth God by an assurance so certainly sounded vpon the witnesse of God himselfe.

Rom, 6, 1.

11 Cor, 6, 11.

1, Pet, 4, 15.

Act, 23, 1. &

22, 16.

1. Cor, 4, 4.

2, Cor, 1, 12,

17. & 4, 2.

Heb, 13, 18.

Pa. Shew me the sorts of vocation and the difference of them.

Ti.

Two sorts of vocation.

Vocation
outward.

Vocation
inward.

Rom. 8. 30.

1. Cor. 1. 9.

2. Pet. 1. 10.

Jude. 1.

Matth. 10. 16

& 22. 14.

Luk. 14. 34.

Ti. There are two sorts of vocatioⁿ, the one outward & the other inward. By outward vocation I meane a common and generall vocation, by the which God doth call by the outward preaching all those to whom the Gospel is preached, be they chosen or reprobate: and by inward vocation, I vnderstand that, whereby God doth not only call man by the outward preaching of his word, but maketh them to feare the power and ^aefficacie of the same by his holy spirit, in such sort that they doe not onely heare it with their outward eares, but doe also receiue it into their hearts by faith, whereby they are iustified: The very ^breprobates may be called by outward vocation, but it profiteth them nothing, except the inward be there ioyned with it, and as concerning them, it serueth them but to their greater condemnation, forasmuch as the grace of God was offered vnto them, and they haue reiect^d it through their ingratitude and vnbelaxe, as though it had neuer bene offered vnto them, yet in the meane time

Two sorts of vocation.

The will of God towards men.

time it is not altogether in vaine, for it serueth to declare better the perversity of men, and to make them more inexcusable at the iudgment of God, and to set forth the better his great iustice in their iust condemnation. It then followeth by that which hath been said that those which are not called but onely by this outward calling, are not also iustified, nor consequently glorified.

Pa. How hath God alwaies accustomed to utter his will to men?

Ti. By this (c)word, and by some outward signe : for looke what the word putteth into mens eares to be conueied vnto the minde, the same thing doth the signe set before the eyes to be seene, to the intent that by them as it were with windowes, a certaine light might be conueied in vnto the soule, so as the word and the signe might be a double warrant, audible & visible, the end and drift of which is all one. Howbeit so as the interpretation of the signe is to be fetched alwayes out of the word alone.

Pa. What meanest thou by this word

Psal, 119, 104

Deut, 4, 2, & 5.

32, & 18, 5, &

28, 14, & 30.

12, 13, 14, 15,

19.

Matth. 7, 21, &

12, 50 & 25, 3

2 Cor, 3, 6, 14.

Gal, 3, 15, 17.

How the Sacraments are to be vnderstood.

word, Sacrament :

Ti. They be sacraments so called,
 a because there is in them sene one
 thing, and vnderstood another thing:
 that which is sen hath a bodily kinde
 and shape, that which is vnderstanded
 hath a spirituall fruite. And Christ is
 the ^b matter, or if thou wilt, the sub-
 stance of all sacraments, forasmuch as
 in him they haue all their perfectnesse,
 and do promise nothing without him.
 yet intreating of Sacraments you
 must obserue a distinction, for a sacra-
 ment not onely signifieth that the fi-
 gure and truth are there contained, but
 that they doe not so hang together, but
 that they may be seuered, and that in
 the very conioyning the thing must al-
 way be discerned from the signe, that
 we giue not to the one that which be-
 longeth to the other. The sacraments
 are common to all, but the (c) grace is
 not common, which is the power of
 the sacraments, as in baptisme the
 washing of regeneration is common
 to all, but the grace it selfe whereby
 the members of Christ are regenerate,
 is

Matth, 3, 11.

& 10, 26, 27.

28.

Mark. 16, 16.

Ioh, 3, 5.

Act, 2, 38. & 8

36, 37, 38.

1, Cor, 10, 16.

& 11, 24.

Gal, 3, 26, 27.

1, Cor, 10, 2.

334.

Ron, 4, 11.

cGen, 17, 23.

Heb, 12, 16.

Matth 26, 25.

Acts. 8, 23.

How the Sacrament is to be vnderstood.

is not common to all. Let this remaine
 certaine, that there is no other ^d office ^d Rom. 4, 12.
 of the Sacraments then of the word of 1. cor. 10, 2, 3.
 God, which is to offer and set forth 4. rom. 2. 19.
 Christ vnto vs, and in him the trea- 1. cor. 2, 11, &
 sures of the heauenly grace, but they a- 10. 5. & 11. 27.
 uile or profit nothing, but being recei- 29. 1. pet. 3. 21
 ued by faith, euen as wine or oile, acts. 15. 8 9.
 or any other liquors, though you poure, 1. ioh. 1. 126.
 it on largely, yet it will runne beside, & 15, 5.
 and perish, vnlesse the vessels mouth be 1. cor. 10, 1.
 open to receiue it, & the vessel, though ephes. 3. 17.
 it were round about on the outside, shal
 neuerthelesse remaine empty & boide
 within. Beside this wee must beware
 least we should thinke y there is some
 secret power knit & fastned to the (a) sa- Hag. 13, 13.
 craments, that they may of themselues Math. 3. 11.
 giue vs the graces of the Holy Ghost 1. cor. 10, 1.
 like as wine is giuen in a cup, whereas Ephes. 5. 26.
 only this office is appointed vnto them 1, Pet. 3. 21.
 by God to testifie & stablish to vs the
 god will of God towards vs, and doe
 profit no further, vnlesse the Holy
 Ghost ioyne himselfe to them, which
 may open to our minds and harts, and
 make vs partakers of this testimony,
 where

How the Sacraments are to be vnderstood.

In the former places quoted.

Musc. com.
mon places in
the tit. of Sa-
craments.
Artic. 6, 8, 9.

Beza Confe.
cap. 4, Artic.
44, 46.

wherein also doe cleerely appeare di-
uers and seuerall graces, for the sacra-
ments are that thing to vs of GOD,
which to men are messengers of ioyful
things or earnestts in stablishing of
bargains, which doe not of themselues
giue any grace, but doe tell and shew
vs, and as they be earnestts and tokens
doe ratifie vnto vs those things that
are giuen vs by the liberality of God.
(c) To this effect speaketh Musc. As
the Sacraments be signes of Grace, so
doe they signifie Grace; as they be the
seales of the iustice of faith, so they doe
seale and confirme it, and they doe con-
firm vs, not as the very in sealing spirit
himselfe doth, but as in sealing signes.
As they be figures and formes, so in
the outward similitude they doe figure
and represent the things signified; as
they be the first principles, so doe they
first instruct in the principles, & as they
be remembrances, so do they renue the
benefits of the heavenly grace in the
minds of the faithfull, for God him-
selfe with the most present power of
his spirit, is present with his owne in-
st.

How the sacraments are to be ynderstood.

Situation, least the ministracion which he hath ordained of the Sacraments, should be fruitlesse and vaine. And therefore hee truely performeth in deed whatsoeuer he promiseth and figureth in signes, neither do the signes want their effect, that the authour of them may be proued true and faithfull. Here also it is to be noted, that God inwardly worketh that which the minister figureth and testifieth by outward doing, least that be drawn to a mortall man, which God claimeth to himselfe alone. The same thing doth Augustine wisely touch. How (sayth he) doth both Moses sanctifie, & God, not Moses for God, but Moses with visible sacraments by his ministry, but God with inuisible grace by his holy spirit, where also is the whole fruite of visible sacraments, for without this sanctificatiō of inuisible grace, what do those visible sacraments profit?

Pa. What meaneth Christ, when hee sayth: Baptising them into the name, or in the name of the Father, & of the Sonne, & of the Holie Ghost.

Ti.

The nature of Baptisme.

Math. 28. 19
Mark, 16, 15.

Exod 3, 14.
Psal. 22, 22.
Iohn 17. 6.
math. 7. 22. &
28. 19. iohn, 1.
12. acts. 3. 6.
Philp. 2, 9.

Ti. Wee doth not simply command them to baptize such as doe beleue, but to consigne them in baptisme into the name, that is to say, into the possession, right, religion, and grace of the Father, and of the sonne, and of the holy Spirit, to be the people of God, the partakers of his covenant and Grace.

(b) And if wee doe expound into the name, that is to say, into the faith and confession of his name, or into his possession, power, and iurisdiction, or into the strength and power, or into the covenant and grace, of the Father, and the sonne, and the holy spirit, it is no matter, for all this is true, and agreeth with the nature of baptisme.

Pa. Tell me, must we be nourished with spirituall meat and nouriture into eternall life, and that by a spirituall manner agreeable to the spiritual birth and life, into the which we are regenerate by baptisme?

Ti. We are not regenerate in baptisme by any corporall or materiall seed of the body, and of the blood of Iesus Christ, nor by any naturall manner,

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as

as wee are naturally begotten by our
Fathers and Mothers: (a) but that re-
generation and new birth is wrought
by a seed incorruptible, spirituall and
diuine by the which wee are begotten
into the Church, by the vertue of the
(b) Holy Ghost, by whom we are re-
generate into a new life.

^a Rom. 6. 3.
¹ pet. 1. 18, 19.
^b Luk. 13. 12.
Ioh. 3. 98, & 1
33, & 6. 63, &
14. 17. 26.
1. cor. 12. 4. 6.
^c Rom. 9. 3.
1. cor. 12. 11.
15. eph. 4. 15.
16. & 5. 30.
Gal. 3. 27.

Pa. It is not also said, that Iesus
Christ doth giue his body and his
bloud in ^c baptisme, as hee doth in the
supper. Likewise the water is not cal-
led therein the body and the bloud of
Iesus Christ, as Iesus Christ doth in
the supper call the bread and the wine
by the name of them.

Ti. Albeit that the water bee not
there called in baptisme by that name,
doest thou not thinke for all that, that
the body and bloud of Iesus Christ be
there distributed and ^a communicated
vnto thee in the same as well as the
supper.

^d Mark. 7. 4.
Ioh. 3. 5.
Acts 2. 38.
Tir. 3. 5.

Pa. I doe so vnderstand it.

Ti. Thou wilt then ordaine a bap-
tisme without Iesus Christ.

Pa. Wherefore?

I

Ti.

Of regeneration.

Ti. Because thou canst not haue Iesus Christ, except thou haue him wholly, and very God, and very man, and that thou haue true communion with his body, and with his blood, not onely in the Supper, but also in Baptisme.

Pa. Shew me the cause thereof?

Ti. Is it because that the baptisme doth no lesse send vs to the death and passion, and to the body and bloud of Iesus Christ, than doth the Supper, soz as much as that is proper to all sacraments.

a Acts. 2, 38.
rom. 6, 34.
1. cor. 10, 16,
& 11. 24.
Gal. 3, 27.
1, Pet. 2, 21,

Pa. Thou speakest as though baptisme and the supper were one very sacrament; and that there were no difference betwæne them.

Ti. Not so, soz albeit we do as well participate of the blud of Iesus Christ in baptisme as in the supper, yet notwithstanding there is difference in the participating, and in the manner thereof, in respect of the benefits of Iesus Christ, which are signified & communicated vnto vs as well in the one
of

of the sacraments as in the other.

Pa. Declare vnto mee more easily that which thou now speakest of.

Ti. Although the body of Iesus Christ bee not giuen vnto vs in Baptisme as for spirituall foode, as it is in the supper, that notwithstanding, it is there giuen vnto vs in very deed, as ^ba garment of innocencie, iustice, & holinesse to couer all our sins before God. And therefore S. Paul saith, that all those which are ^cbaptized, haue put on them Iesus Christ.

Pa. And of the bloud what sayest thou?

Ti. Albeit that it be not giuen to vs in baptisme as for drinke, as it is in the supper, yet notwithstanding, it is there giuen vnto vs for a spirituall washing of our soules and consciences whereby Iesus Christ doth ^dpurifie and cleanse his Church in this lauer of regeneration, to the ende hee may make it pure and cleane without spot or wrinkle, and a holy and glorious Church.

^b 1. Cor. 6, 15
& 12, 27.

Ephes. 4, 15.
& 5, 30.

^c Gal. 3, 27,
rom. 6, 3, 4.
1. Pet. 3, 21.

^d Acts, 22, 16.
ephes. 5, 26.
Tit 3, 5, 6.
1, Pet. 3, 21.

Of the Lords supper.

Pa. I did neuer yet so well vnderstand these points.

T. How dost thou then now vnderstand them?

Pa. That euen as a garment or a cloake doe serue to couer the body, euen so doe the innocency, iustice and holinesse of Iesus Christ, serue vs to couer our sinnes at the iudgement of God, to the end that there appeare no one spot of them in his sight.

Pa. And touching the blond of Iesus Christ, what thinkest thou?

Math. 26: 28.

Eph. 1. 7. & 5.

25. col. 1. 14.

20. tit. 3. 5. 6.

apoc. 1. 5.

John. 3. 5.

rom. 8. 15. 11.

heb. 9. 14. &

10. 22.

Ti. I thinke that the blond of Iesus Christ is called the washing of soules & of consciences, not as though they must bee washed and dipped in the blond of Iesus Christ, as one should wash and dippe a body that hee would wash and make cleane, or some other such like thing, but that the holy Ghost^b speaketh so to giue vs to vnderstand that which thou hast said, to wit, what the water of Baptisme signifieth, concerning the washing and purification of our soules and consciences in the blond of Iesus Christ.

Pa.

The meaning of these words, *Hoc est corpus meum.*

Pa. What is the Lords supper?

Ti. The Lords supper is the gathering together of the faithful of Christ, and the publicke ministry of the new Testament, in which the Sacrament of the Lords body and blood is given and received, according unto the institution (c) of our Saviour Christ, by the mysticall breaking of bread, & the blessing of the cuppe in the communion of the Church from his table, and therewith the memory of the onely sacrifice which was (d) once performed for our salvation upon the altar of the crosse, is celebrated with thankes giuing, and the exercise^a of Christian loue.

c Math. 16. 26

Luke 22. 19.

1. cor. 11. 24,

26.

d Heb. 5. 6, & 7

26. & 9. 11. 12

& 10. 9. 10.

rom. 5. 8. & 6.

10. 1. cor. 15. 3.

2. cor. 5. 14.

1. pet. 9. 18. 11.

a Math. 22. 39

rom. 1. 3.

Pa. How expoudest thou these words: *Hoc est corpus meum?*

Ti. There cannot be a more convenient exposition, than when the Sacramental words be sacramentally expounded, & proper properly, the spirituall spiritually, and the^b mysticall mystically. For the Sacramentall words require none other meaning or interpretation than even as they be spoken, but the

b 2. Cor. 2. 6.

Ioh. 6. 56. 57.

& 7. 4. 5. 6.

rom. 8. 11. 12.

& 12. 1.

c 1. Ioh. 2. 29.

& 3. 10.

The meaning of these words: *Hic est corpus meum.*

manner of the thing which is declared and uttered in them, is not proper but sacramentall: for the which I doe say, that (d) sacraments are sacramentally to be expounded, as for example, Circumcision is the couenant, & the Lamb is the passeouer; I take no word here otherwise than in the proper sence. Circumcision as it soundeth, is the very carnall cutting of the foreskin, and the couenant is nothing else but the same which God made with that people. And the Lamb was but a naturall Lamb which they killed at the Lords commaundement, and the Passeouer was spoken of none other, but of the Angell which stroke the Egyptians, and yet for all that, the manner of the speech whereby Circumcision is called the Lords couenant, and the Lambe the Passeouer, is not proper and naturall, but Sacramentall, nor it cannot be said, that circumcision properly and naturally is the couenant, & the Lamb the Passeouer, but as that was the signe sacramentall of the couenant, so was this also of the passage of delivery.

An

d Gen. 17, 10,

11, & 33, 20.

Exod. 12, 11.

Deut. 31, 11,

Ioh. 14, 6, & 15

1, acts, 2, 24.

rom. 4, 11. 17.

1. cor. 10, 4, 16.

titus 3, 5.

Tertul. a-

gainst Marcio

lib. 4.

Orig. in Le-

niti. hom 7: &

vpō the Rom.

4. book. 4. cha.

Cicq. 1. book. 3

ch. Hierom.

vpon 26. of.

Math.

Ambrose of

Sac. 4. booke

4. ch. & 5. & 1,

1. cor. cap. 11.

Aug. de cate.

chif. cap. 26.

Contra Adi-

mat. cap. 12.

In like manner in this present case ,
whereas the Lord saith : This is my
body , it is a Sacramentall speech ,
because of the Sacramentall manner
of the Predicate, or of that which is re-
ported, so that it is reported of bread,
not properly but Sacramentally, that
it is the Lords body given for vs. I do
leane to each worde his proper signifi-
cation, that the bread bee very bread,
the body very body of the Lord , and
that it be his , but I cannot make the
manner of the predicate , or report to
be proper, vnlesse I should make an in-
tolerable confusion and vnreasonable
in this matter , but sacramentall, and
conuenient to a Sacrament. There-
fore let vs agree in iudgement, that the
bread of the supper is the very body of
Christ crucified, and dead for vs, as he
said: Take, eat, this is my body which
is deliuered for you, and so let vs keep
these words euery one in their proper
signification, and when the manner is
asked how bread is the Lords body, let
vs say that it is a report or speech not
naturall but Sacramentall, so that the

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Iren. lib. 4.

cap. 34.

Tertul. against

Marcio. lib. 40

and against

the Iewes.

bread is the Lords body, neither naturally nor corporally, nor personally, nor really, but sacramentally. * To be sacramentally, is to bee according to the nature and meane of a sacrament, as the bread in as much as it is a Sacrament of the Lords body, in that respect it is the Lords body giuen for vs, in such order and way as is convenient to Sacraments, like as by the order and way of his owne nature it is bread. And it is therefore called the sacrament of the Lords body, because that by his ordinance it is the holie signe and remembrance of his body giuen for vs, by breaking and distribution of which wee both recommend the communion of his body, and remembrance of his death to his Church. It is one matter to say of any thing what it is in deed of it selfe, and another matter to say what it is in this place at this present in some speciall deed and purpose, according to the will and meaning of him that appointed and gaue it. If a man take this saying: Hoc est corpus meum, in a naturall sense, it is made

made impossible and unreasonable. But if a man take it in the Sacramentall sence, shall bee saide of bread, not what it is naturally and substantially, but what the Lord would haue it to bee sacramentally, and for what hee would haue it taken, & to what vse he appointed them the breaking, distribution, and communion of it.

Pa. How is Christs body present to the receiuers?

Ti. Christs true body is truly present to them that truly receiue him, but^a spirituallly; and so is it taken after a spirituall sort: for when he said; **This is my body**, it is all one as if hee had said; **This is the breaking of my body. This is the shedding of my blood**, as oft as you shall do this, it shall put you in remembrance of the breaking of my body, and the shedding of my blood; that as surely as you receiue this Sacrament, so truly shall you receiue the benefit promised by receiuing y^e same worthily. **This I say y^e Christ entreth into vs both by our eares, and by our eyes, with our mouth we receiue the body**

1. Iohn. 6. 50

1. cor. 10. 14.

ephel. 3. 17.

Of the Lords Supper.

body of Christ, and teare it with our
teeth, that is to say, the Sacrament of
the body of Jesus Christ. Wherefore
I say and affirme, that the vertue of
the Sacrament is much, and therefore
Chrysostome many times speaketh
of Sacraments no otherwise then of
Christ himselfe. No man seeth Christ
vpon the earth, hee is seene with the
eyes of our mind, with faith and spirit.

Pa. How doe our bodies receiue
Christs naturall body?

Ti. As Christ, not after his man-
hood, but after his diuine nature, liueth
naturally by his Father, which diuine
nature of his, worketh also in his man-
hood an immortality: so our spirit and
soule receiuing the naturall body of
Christ in the mysteries by^a faith, doe
receiue also the nature of his body,
that is, his purenesse, iustification, in-
nocency, power, glorification, life, e-
ternity, and beatitude, the operation
wherof redounding likewise vnto our
bodies, doe make the same also capa-
ble of the same glory and immortality.
And thus it is true that as Christ li-
ueth

^a Ioh. 6. 35.

acts. 4. 10, 12.

rom. 4. 24. 26.

& 5 b. 14.

neth naturally by his Father, so wee
 liue naturally by the body of Christ,
 eaten in the mysteries, hauing respect
 both to the manhood of him and of vs,
 for as the flesh of Christ, in respect of
 bare flesh, liueth not naturally by the
 father, but for it is ioyned to his diu-
 nity, so our flesh liueth not naturally
 by Christs body, eaten in y sacrament
 for then euery wicked man eating the
 sacramēt should liue naturally by him,
 but for that our flesh (b) is ioyned to
 the spirit and soule which truely eateth
 the body of Christ by faith, and so only
 the bodiees of the faithfull doe liue by
 eating the body of Christ naturally, in
 participating the naturall properties
 of the body of Christ.

Ti. After what sort is Christ pre-
 sent in the supper?

Pa. Christ that sitteth in heauen,
 is present in the supper in mysterie
 and by Grace, and is holden of the
 godly, such as communicate him, not
 onely Sacramentally with the hand of
 the body, but much more wholsomely
 with the hand of the (a) heart, and by

6 Rom, 9, 3.

1. cor 12 12, 13

Eph. 4 15, 16.

& 5, 30, gal. 3,

27.

a Cyp. of the

Lords supper

August. vpon

John. treatise.

25.

in

Of the Lords Supper.

Drigen in
Matth. cap. 15.

Ioh. 6. 35, 51.
14. 55.

1. Cor. 11. 28.

19. 1. cor. 6. 15.

& 12. 27. ephel.

4. 15, 16, & 5.

30.

inward drinking, he is receiued : but by the sacramentall signification he is holden of all men. The sacramentall sort of eating Christs body, is iterated as often as the Lords Supper is celebrated, which is not iterated oftentimes to this end, that we should iterate the eating and receiuing of the Lords body in very deed, like as we doe with corporall meat, which doth perish after it is eaten, but to the intent that in celebrating the remembrance of the Lords death, according vnto his institution, we may feed our faith in him, and offer a sacrifice of praise vnto our redeemer. For as the bread of life once truly eaten and receiued, wasteth not after it is eaten and receiued, so it doth not require to haue the iteration of eating & receiuing, for it sticketh by them, feeding them into euerlasting life which are once made partakers thereof. Whereof I doe admonish men, because of the ignorant, that they doe not referre the iterating of this eating and receiuing to the very heauenly meat it selfe, but vnto the sacrament thereof. The continuall

tinuall and vncessing sort of eating
 Christs body is not sacramentall, but
 spirituall, and that onely haue power
 and efficacy to fede vnto euerlasting
 life, wherunto we must apply those
 things that be written in the first chap-
 ter of John. This is obtained by faith
 onely, by which we incorporate into
 Christ, and being once incorporate, do
 live in a continuall fruition thereof, by
 the grace of the redemption purchased
 by his flesh and blood. (c) To eate and
 drinke the flesh and blood of Christ in
 this sort is to be continually refreshed,
 and continually to enjoy this heavenly
 food, for as Augustine saith: This grace
 is not consumed with bitings. This
 manner of (a) eating is to enjoy the e-
 uerlasting life purchased by Christs
 death, not onely in faith, but in very
 deed. The spirituall eating which I
 doe acknowledge to be in the Lordes
 Supper, doth derogate nothing of that
 which I haue sayd of the continuall
 and vncessing fruition of the body and
 blood of Christ, for that spirituall eating
 is nothing else if it be well considered,
 but

c 1. Cor. 1. 30.

Eph. 1. 7.

Mat. 2. 28.

1. Tim. 2. 6.

Luk. 10. 45.

Heb. 9. 12. 15.

1. Pet. 1. 18. 19.

29.

Ioh. 6. 40 41.

47. 48. 51. 53.

54. 58.

Luk. 22. 19.
1. Cor. 11. 24.
26.

but a certaine putting in (b) remembrance of this, whereby, and by the efficacie of calling to remembrance, the grace of Christ once received is reuiued againe in the hearts of the faithfull communicants, by the faith in Christs word, which is set forth in the supper. And this kinde of chewing the cud, which is vsed in the sacrament of the Lords body and blood by faith, is not vnfitly called the spirituall eating, soasmuch as by it the heavenly meat is called by againe into the mouth of the heart to be ruminated, and doth so by the swætenesse thereof most pleasantly refresh our spirit, and the meate is also by this order made moze sauorie and effectuell.

Joh. 6. 40. 63. Pa. Tell me what it is to be spiritually present.

Ti. To be (c) spiritually present, is to be in a spirituall sort, that is, in such sort as appertaineth to spirits. Wherefore when we say that Christ is spiritually present in the supper, we do not meane of the innisible presence of his body, which the papists doe appoint vnder

under the formes of bread, but of that way that he is present by the working of his spirit feeding and refreshing their mindes which doe receiue with sincere and true faith that which he gaue at his last supper. The truth of the sacrament deliuered by Christ, is not in the (a) corporall presence of his body in the bread, but in the truth of the word and the efficacy of his inuisible grace. Our whole saluation doth stand in this point, that the (b) body of the only begotten sonne is giuen for vs to God the father vnto death, to be (c) an offering of propitiation or mercy, and the ransome of our redemption. And therefore we beleeue that Christs death is available to the redemption of the world to the forgiveness of our sinnes, and for our reconcilment with God the father. Moreouer we beleeue that our only succour and refuge is to flie to the mercy of our father by Jesus Christ, and assuredly to perswade our mindes that he is the obtainer of forgiveness for our sinnes, and that by ^d his blood all our spots of sinne be washed cleane, that

^aIoh. 6. 54. 55

56. 63.

^bMatth. 20.

2. 4.

Rom. 4. 25.

Gal. 2. 20.

Eph. 5. 2.

1. Tim. 2. 6.

Tit. 2. 14.

Heb. 1. 3. & 7.

17. & 9. 14 26.

28 & 10. 3. 5.

6. 7. 10. 12. 14.

^cMatth. 20. 28.

Gal. 3. 13. & 4.

5.

1. Tim. 2. 6.

Tit. 2. 14.

1. Pet. 1. 19.

Apoc. 5. 9.

^dMatth. 20. 28.

Titus 2. 14.

1. Pet. 1. 19.

Apoc. 5. 9.

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eIoh. 19. 30.

Heb. 5. 6. & 7.
26. & 9. 11. 22.
14 & 10. 9. 10.

that he hath pacified and set at one all things by the blood of his crosse, that he by the same one onely sacrifice which he once offered upon the crosse, hath brought to effect, & fulfilled all things, and that for that cause he sayd when he gaue vp the ghost: "It is finished, as though he would signifie that the price and ransom was now full paid for the sinne of all mankind. Lastly, we agree in this unity in the Lord, that that redemption once made in verity for the salvation of man, continueth in full effect for ever, & worketh without ceasing unto the end of the world, that the sacrifice " once offered, cannot be consumed, that the lords death and passion is as effectually, the vertue of that blood once shed, as fresh at this day for the washing away of our sinnes, as it was even the same day that it flowed out of the blessed side of our Saviour.

Pa. What couenances or similitudes be there in the Lords Supper?

Ti. There must be three similitudes in this sacrament, a similitude of nourishing of unity, and of conuersion. The
 simi.

similitude of (a) nourishing is this, that * Ioh. 6. 35. 54.
 as the bread and wine doe nourish our
 bodies, and comfort our outward man,
 so the body and blood of Christ bee the
 meat and fode of our soules, & do com-
 fort the inward man. Secondly, the si-
 militude of unity is this, that as this
 loafe of which wee eat, was made of
 many cornea of wheat by the liquoz of
 water knoden into dow, and yet is
 but one loafe, and as the wine was
 made of the iuice of diuers grapes, and
 yet is but one cup of wine, so all they
 that eat Christs body, and drinke his
 blood, being made (b) are made one b Rom. 9. 3.
 body and flesh, by the liquoz of charity 1. cor. 12. 12 13
 and lone, are made (I say) the mysti- eph. 4. 15. 10.
 call body of our Saviour Christ, which & 5. 30. gal. 3.
 is his Church, not his naturall body,
 for the bread is a Sacrament not onely
 of his naturall body, but also of the co-
 gregation and mysticall body, & there-
 fore S. Paul saith, that albeit wee bee
 many, yet notwithstanding wee are
 one loafe and one body. Thirdly, the
 similitude of conversion is this, that as
 the bread and wine is turned into the

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substance of our bodies, so by the receiving of Christs body and blood we are turned into the nature of them, we are changed and made bones of his bones, and flesh of his flesh. (e) Wee that eateth my flesh (saith Christ) and drinketh my blood; wee abideth in mee; and I in him, that is, wee bee made one flesh and one blood, and the same nature that my flesh and blood haue, the same getteth he that eateth me.

Ioh. 15. 2, 67.

1. cor. 6. 17.

2. Peter, 1, 4.

d Ephes. 5, 30.

1. cor, 10. 16.

Ioh. 6. 56.

A



A Table declaring three manners of presence, eating, and vnion, with diuers and sundry respects, how the holy reall body of Christ our Saviour, both in the Sacrament, and beside the Sacrament, is present, eaten, and vnited

to vs.



Lhe body (a) of Christ was Really Christ really present once here not present. on earth with vs, and shal be againe at the day of his coming. Otherwise it is Math. 20, 11. Mark. 14. 7. Ioh. 12, 8, & 14. 2, 3, 28. & 16. 5, 7, 16. & 17, 11, 12. 2. Cor. 5. 8. 9. Phil. 1, 23. 1. Pet. 1, 8. not here really present, but onely to our faith really apprehending his body in heauen, and here feeding vpon the same in earth. And thus is hee present onely to good men, whether with the symbols or without the symbols.

The body of Christ is spiritually present, when either the body of Christ is present to our spirit and faith, or when the vertue of his body is present

Ioh. 6 40. 63

Three manner of Sacraments.

and redoundeth to our bodies and spirits by grace, and this differeth from the other reall presence aboue in this that the one hath respect to the body apprehended, the other to the thing that doth apprehend.

Gen. 17. 10.
Ex. & 41. 26.
Exod. 12. 11.
1. Sam. 28. 15.
Mat. 3. 16. Luk.
22. 20. Iohn. 1.
23. 1. Cor. 10. 4

The body of Christ is sacramentally present by (c) representation of an other thing, which beareth a similitude or a memoriall of his body: and this sacramentall presence pertaining to the outward mouth of the receiuer, is common as well to the good, as to the euill, and this sacramentall presence ought not to be alone, but to bee ioyned with the spirituall presence, &c.

Ioh. 6. 67. 56
& 11. 26. 1. Cor
10. 1. 3. Eph. 3.
14.

The body of Christ is really eaten not with our bodily mouth, but with the mouth of (a) faith apprehending the reali body of Christ, which suffered for vs, and worketh to vs nourishment of life and grace, &c.

Catechisis
Myftago 4.

Spiritually (b) we eat the body and blood of Christ, not with mouth and teeth, but with faith onely, whensoever we beleue on the passion of christ, be

being the true bread of life, and the on-
lie foode of mans soule: and thus is hee
eaten but ^c only of good men, as well
beside the sacrament as with the sacra-
ment, and of this eating speaketh the
first of Iohn, and so was he eaten in the
time also of the old law.

Sacramentally wee eate with our
bodily mouth the mysteries of bread
and wine, not being the reall body in
deede, but representing the reall bodie
in deede, that is, ^d Non panem
Dominum, sed panem Domini. And
this eating, if it be not ioyned with the
other two aboue, it profiteth nothing,
and so is eaten onely of the euill, if it
be adioyned, then is it eaten of the good
and them it profiteth.

Really and corporally the bodie of
Christ is vnited to vs by his incarna-
tion, and the partaking of our flesh spi-
ritually he is vnited vnto vs when the
properties of his holy body, as his in-
nocency, power, glorification, life, e-
ternitie, and beatitude, are vnited to
our bodies and spirits, which commeth

^c Rom. 8. 9.

1. cor. 11. 27.

29. 1. cor. 6. 11.

15. 16. tit. 1. 1.

Hierom vpon

Ieremie & vpon

on Ose 8. pro

phet. Leu. 339

^d Aug. de ciuita

tat. lib. 21. cap.

25.

Aug. Treat.

vpon Ioh. 16.

Of three manners of presence.

by our faith in him, according to his
John 17. 21. words * John. 17. Ego in eis, & tu in
me. And in this uniting standing by
grace, commeth as well beside the Sa-
crament as with the Sacrament, only
to the godly.

The body of Christ Sacramentally
united, The Sacrament, as it is not
the^r reall body it selfe of the Lord, so it
causeth not any reall coniunction be-
tweene Christs reall body and ours,
but representeth the same, declaring
that as the materiall bread digested in
our body is united to the same, so the
body of Christ beeing receiued (a) by
faith, changeth our spirits and bodies
to the nature of him. To the Sacra-
mentall presence and eating of Christ
pertaineth two things chiefly to bee
considered, that is, mutation, operati-
on. Mutation is substantiall, or acci-
dentall. Mutation substantiall is,
whereby one substance is changed in-
to another, as (b) water into wine, and
the rod of (c) Aaron into a serpent, &c.
And this mutation, which they call
transubstantiation, (d) belongeth no-
thing

Math. 28. 6.

Luk. 24. 6.

Iohn. 6. 52. 60

61. & 12. 18. &

16. 28.

Ioh. 6. 35.

Act. 4. 10, 12.

Rom. 4. 24, &

5. 8, & 14. 9.

1. cor. 19. 5. 6.

Eph. 3. 17.

Iohn 2. 9.

Exo. 4. 2, 3, 4.

& 7. 11, 12.

No mutation

of substances

in the sacra-

ment.

Mat. 26. 26.

27, 28. 1. cor.

10. 16, 17. &

11. 24. 25.

thing to this Sacrament, soz then accidents of bread should also bee changed as the accidents of Aarons rodde were changed with the substance into a serpent.

Mutation accidentall. And of this mutation speake the (e) doctozs, meaning not of the change of substance, but of accidents, which standeth in three things, first, is the vse, second in name, and third in honour. In the vse, as when the vse of common bread is changed into a mysticall and heavenly vse. In name, as when the name of bread and wine passe away, and are changed into the name of the body and blood of the Lord, and so is the name chaunged. In Honour, as when the bread and wine, which before were received not with honour, are now received with honoꝝ and reuerence, not that wee honour the bread and wine, but the things represented by them, as in a Kings letters and seale we honour the King and not the seale.

Operation in the Sacraments and of the Sacraments is to be considered.

Theodoret.
1. dial. immu-
tabilis & dia-
log. 2, in cō-
sufus.

Hierom. vpon
the preacher.

Bernard serm
3. in psal. qui
habitat.

1. Vse.

2. Name.

3. Honour.

of three manners of presence.

The operation of the word in the Sacrament is this, to change not the
(a) substance of the Sacrament, but
1. Cor. 10. 16 that the substance thereof remaining,
17 may be made the body of Christ, that
1. Cor. 11. 24. is a Sacrament of the body of Christ.
6. 27. 28. And this operation cannot come but
by the Holy Ghost, whereof Augu-
stine lib. 3. c. 4. De trinitate, saith; Pa-
nis non sanctificatur in sacramentum
tam magnum, nisi operante inuisibili-
ter spiritu Dei. The operation of the
(b) Sacraments is thought of the Pa-
Math. 3. 11. pists to give grace, which in very deed
Ioh. 3. 5. & 15. give not grace of their owne worke,
3. rom. 4. 9. 10. but onely serue as instruments and
1. Cor. 10. 1 2 5 meanes of that grace and life which
Eph. 5. 25. 26. commeth from God. So Peter calleth
1. Pet. 3. 2 1. it, Verbum vitæ. The worde of life.
And S. Paul calleth the Gospell of
Christ, the power of God to saluation,
not that they of themselves give life
and saluation, but that they are certain
meanes and instruments of that life
and saluation which commeth to vs
from God.

To the spirituall presence and man-
duction

ducation of Christ principally belon-
geth the first chapter of John, albeit
two sorts of bread are there specified
bodily or sacramentall bread, and spiri-
tuall bread. Bodily or sacramentall
bread of the old Testament signifieth
Christ to come, (c) as manna, the rock.
Bodily or sacramentall bread of the
new Testament signifieth Christ be-
ing already come, as the holy Eucha-
rist. Augustine in the psalme 77. Idem
in mysterio cibus illorum & noster, sig-
nificatione idem, sed non specie. Spi-
rituall which is Christ himselfe, bozne
for vs, and giuen for the life of the
world: John. 6. My flesh is meate in
deed, &c.

Num. 11. 6.
& 26. 24.
Psal. 106. 14.
Exod. 17. 6.
1. Cor. 10. 3-4.

How a man ought to prepare him-
selfe to receiue these
mysteries.

They which either come not to the
Lords table vpon (a) contempt therof,
either although that they doe come to
it, yet they be not of the body of Christ
either come not worthily to it as they
ought

1 Contempt.
2 Matth. 7. 6.
Heb. 6. 6.
3 Without
sayth.

How we should prepare our selues to the Lords supper.

Ioh. 6. 35.

Act. 4. 10. 12.

Rom. 4. 24. 26.

& 5. 8. & 14. 9.

Eph. 1. 13.

2. Cor. 1. 22.

3. Without
knowledge &
examination.

1. Cor. 11. 28.

2. Cor. 13. 5.

d. Matth. 7. 23.

Prou. 10. 24.

Math. 27. 45.

Iam. 2. 19.

1. Iohn. 4. 18.

ought to come to the communion of the
heauenly meate with their heart, and
that a faithfull and hungry heart (b)
grædily desiring the grace of redemp-
tion and heauenly food, purchased by
Christs death and blood-shedding, al-
beit they doe eat and drinke sacramen-
tally, yet soz all that they neither eate
noz drinke the body and blood of Christ
indeed, yea, and to be yet moze plaine,
whosoever doth receiue these crternall
sacramentall signes, the bzead and cup
of the Lord without the true (c) mea-
ning and vnderstanding of them, as
the Corinthians did, and so turne the
mysticall supper of the Lord vnto a
profane supper, not making a difference
of the Lords body, they doe not truely
eate and drinke it, yea, and though
a man doe vnderstand all the points
thereof exactly as they bee taught by
the words of Christ, and yet belie-
ueth them not to be true soz lacke of the
hystoricall faith, hee vnderstandeth
what Christ himselfe reporteth of his
body and blood, and in what sense hee
gane the bzead & wine to his disciples,
and

and how he did institute this outward
 action to the remembrance of him: thus
 far forth his vnderstanding is good, but
 for lacke of faith he doth not beleue
 that these things be true which are ap-
 pointed vnto vs to be kept in solempne
 memozy, that is he doth not beleue
 that Christs death is available to y^e re-
 demption of the world, to the forgine-
 nesse of our finnes, and for our recon-
 cilement with **G D** the father. I-
 tem, though a man hath this historickall
 faith, and yet for all that doth (a) not
 appropriate vnto himselfe for the grace
 of this redemption, but only vnto some
 certaine Saints and iust persons, and
 therefore cannot say with the Apostle,
 which loued me, and gaue himselfe for
 me. Item, though a man doe beleue,
 that Christ died for him, and yet doth
 not much regard the benefite thereof,
 nor is not moued by the remembrance
 thereof vnto (b) thankesgiuing: neither
 is it to be wondered at how that should
 come to passe, seeing we finde by dai-
 ly experience, that it is no strange mat-
 ter in the nature of man to make light
 of

4 Application.
 Eph 3. 17. 18.
 19. Matth. 26.
 5 Thankesgi-
 uing.

6 Matth. 26. 26
 30. Mark. 14.
 22. 26. Luk. 22.
 19. 5. Cor. 11.
 24.

How we should prepare our selues to the Lords supper.

of good turnes, & to giue small thanks to the giuer of them, though we know that the benefits be neuer so great and proceeding from neuer so kinde an heart, whosoever is of this disposition both not taste of the meate of euerlasting life, the Lords body and blood, although that hee amongst the rest doe participate of the bread and cuppe of the Lord. And we haue the like iudgement of them also which are not indued with the spirite of brotherlie loue, and which by their mischieuous life do declare themselves to be none of the members of Christs bodie.

Without
charity.

Matth. 5. 23.

21. & 22. 39.

Luk 10. 27.

Iohn. 13. 33.

44. 35.

Ro. 13. 3 vnto
the end.

2. Cor. 2. 6. 1.

Pa. May wee call vpon Angels or
Saints :

Ti. We may not call vpon Angels or holy men departed out of this life. 1. For that were to giue to them an infinitenesse to be present euery where or to giue them being absent an vnderstanding of our secret meanings, that is as much as a certaine godhead, and therewithall partly to conuay to them, 2. confidence and trust that ought to be
be

Accesse for man to God by Christ.

be set wholly in God alone, (a) and so
 to slide wholly into idolatry. But so as
 much as God calls vs to himselfe alone,
 & doth also with adding an oth, promise
 that he will both heare and helpe vs,
 to flie to the helpe of others, were an
 euident token of distrust and infideli-
 ty. And as touching the holy men that
 are departed out of this life, what ma-
 ner of thing I pray you, were this,
 forsaking the ^b lining God that hea-
 reth our prayers, that is most mighty,
 most (d) ready to helpe vs, that calleth
 vs vnto him, that in the word of truth
 (c) promiseth and sweareth that with
 his diuine power and succour he will
 defend vs, forsaking him (I say) to flie
 to men dead, deafe and weake, which
 neither haue promised helpe, nor are
 able to relceue vs, to whom God ne-
 uer g.ue the office to helpe vs, to whom
 we are by no scriptures directed, wher-
 upon our faith may surely ^e rest, but
 are vnaduisably carried away, trusting
 onely vpon dreames, or rather dotages
 of our head.

^aPsal. 1. 18. &
 25. 4. 2. & 118.
 8. 9.

^bPsal. 102. 21.

23.

^cPsal. 50. 15.

Eph 3. 20.

^dPsal. 50. 15.

& 89. 26. 27.

^eIoh. 16. 23. 24

^fRom. 10. 8. 14

17. & 14. 23.

Heb. 11. 6.

Pa. What way or accesse haue
 we

Accesse from man to God by Iesus Christ.

We to God the Father?

Ti. God the Father is to be called upon in the name, and upon trust of

g Psa. 79. 8. 9.

Dan. 9. 18. ioh

14. 2. 3. 13 &

16. 23. eph. 2.

18. 1. tim. 2. 5.

heb. 4. 16. & 15

19. 20. 22.

(g) Christ alone, for he alone above all other most singularly loneth vs, so far that he wil doe al things for our sakes, he alone is with God his Father, at whose right hand hee sitteth in most high fauor, that hee may obtaine what he will of him; he therefore alone is the

h Mat. 3. 17.

& 12. 18.

mediatour of God and men, the man Iesus Christ; he alone (I say) is the

i. i. ioh. 2. 1. 2. 5

heb. 8. 15.

k ioh. 14. 13.

& 16. 23. 26.

(i) mediato^r of redemption, and also of inuocation in whose name alone the holy Scriptures do expressly bid vs go vnto GOD the Father, adding also

a ioh. 15. 5.

eph. 2. 12. 13.

b Luk. 11. 8. &

18. 1. & 21. 36.

rom. 12. 12.

ephes. 6. 18.

coloss. 4. 2.

thel. 5. 17.

1. tim. 3. 1.

1. Pet. 4. 7.

promises that hee by his intercession will bring to passe that we shall obtain all that we pray for, otherwise without (a) Christ the care and heart of God abhorreth man.

Pa. Let mee heare what thou thinkest concerning perseuerance in prayer?

Ti. Concerning perseuerance in prayer, Christ himselte teacheth vs by the parable of the thre loanes, and of

the

the widow, and of the wicked iudge, whereby we are taught to continue in prayer with all earnestnesse and seruent supplication, and neuer to faint or giue ouer vntill we be assured in our spirit that our prayer is heard. The prayer of the humble (sayth the sonne of Syrach) goeth through the cloudes, it ceaseth not vntill it come nere, and it will not depart vntill the most high God haue respect thereunto. Behold (sayth David) ^c as the eyes of seruants looke vnto the hands of their masters; and as the eyes of a maiden vnto the hands of her mistresse, so our eyes wait vpon the Lord our God, vntill he haue mercy vpon vs. And thus must we not cease to doe, vntill we may boldly say also with David: ^d The Lord hath heard the voice of my weeping, the Lord hath receiued my prayer.

Psa. 123. 1.

Psal. 66. 19.
20.

Pa. What comparison is there betwene the old man and the new?

Ti. A man that is regenerate consisteth of two men, as a man may say, namely of the old man, and of the new man. The old man is like a mightie giant

Rom. 7. 6.

Eph. 4. 12.

1. Pet. 1. 23.

Coloss. 3. 10.

A comparifon betweene the old man and the new.

giant, whose birth is now perfect: but the new man is like vnto a little child, whose birth is not perfect vntill the day of his generall resurrection. The old man therfore is more strong, lusty, and stirring, than is the new man, because the birth of the new man is but begun now, and the old man is perfectly born. And as the old man is more stirring, hasty, and stronger than the new man, so is the nature of him cleane^a contrary to the nature of the new man, as being earthly and corrupt with Satans seed, the nature of the new man being heavenly and blessed with the celestiall seed of God. So that one man, in as much as he is corrupt with the seed of the serpent, is an old man, and in as much as he is blessed with the seed of God from aboue, he is a new man. And as in as much as he is an old man he is a sinner, and an enemy to God, so in as much as he is regenerate, he^b is righteous and holy, and a friend to God, the seede of God preserving him from sinne so that he cannot sinne as the seede of the serpent, wherewith he is

^a Rom. 7. 15.

15. 21. 23.

^b Rom. 6. 5. 6. 7

Gal. 5. 19. 16.

1. Pet. 2. 24.

1. John. 3. 9.

corrupt euen from his conception, inclineth him, yea inforceth him to sinne, and nothing else but to sinne, so that the best part in man befoze regeneration, in Gods sight is not only anemie, but ennitie it selfe. One man therefore which is regenerate, well may be called alwayes iust, and alwayes sinfull: (c) iust in respect of Gods seede and his regeneration, sinfull in respect of Satans seede and his first birth. Betwixt these two men therfoze there is continuall conflict and warre most deadly. The flesh and old man by reason of his birth that is perfect, doth offer so; a time ^dpreuaile against the new man, being but a childe in comparison, and that in such sort as not onely other, but euen the children of God themselues thinke that they be nothing else but olde, and that the spirit and ^e seede of God is lost and gone away, where yet notwithstanding the truth is otherwise, the spirite and seede of God at length appearing againe, and dispelling away the cloudes which couer the sunne of Gods seed from shining, as the cloudes in the aire doe the

^c Col:3, 10.
¹ Iohn, 3, 9.

^d Rom, 7, 15.

^e Psal, 51, 12.

A comparison betwene the old man and the new.

coꝝpozall sunne : so that often times a man cannot tell by any sence that there is any sunne, the clouds and windes so hiding it from our sight, even so our cecitie oꝝ blindnesse, and coꝝrupt affecti- ons, doe often shadowe the sight of Gods lēd from shining in Gods chil- dzen, as though they were plaine re- probates, whereof it cometh that they ^a praying accoꝝding to their sence, but not ^b accoꝝding to the truth, desire of **G O D** to giue them againe his spirit, as though they had lost it, and he had taken it away, which thing God neuer ^c doth in deed, although he make vs to thinke so for a time, so alwayes he holdeth his hand vnder his children in their fals, that they lie not still as o- thers doe which are not regenerate. And this is the difference betwēne Gods chilozen which are regenerate and elect befoze all times in Chꝛist, and the wicked castaways, that the elect lie not still ^d continually in their sinne as doe the wicked, but at the length do returne againe by reason of Gods lēd which in them lieth hid as a spar-
kle

^aPsal. 12. 1.

^bPsal. 51. 10.

11. 12.

^cRom. 11. 29.

Num. 23. 13.

^d1. Ioh. 3. 8. 9.

kles of fire in the ashes, as we may see in
 in Peter, David, Paul, Mary Mag-
 dalen, and other, for these (I meane)
 Gods children, God hath made all
 things in Christ Iesu, to whom hee
 hath giue this dignity that they should
 be his inheretance and spouses. This
 our inheritor Christ Iesu, ' God
 with God, light of light, coeternall and
 consubstantiall with the father and with
 the Holy Ghost, to the end that hee
 might become our husband, because
 the husband and the wife must be one
 body and flesh, hath taken our nature
 upon him, communicating with it and
 by it in his owne person, to vs all his
 children his diuine Majesty ' (as Pe-
 ter sayth) and so is become flesh of our
 flesh, and bone of our bone substanti-
 ally, as we are become flesh of his flesh
 and bone of his bones spiritually, all
 that we haue pertaining to him, yea e-
 uen our sins, as all that euer he hath
 pertaineth to vs. euen his whole glory,
 so that if Satan should summon vs to
 answer for our debts or sins: in that
 the wife is no suitable person but the

Esay. 7. 14.
 Mat. 3. 1.
 Mat. 1. 23.
 Luke. 1. 16.
 Acts. 10. 28.
 Rom. 9. 5.
 Phil. 2. 6.
 Coloss. 1. 15.
 19 & 2. 9.
 Titus. 2. 1. 3.
 1. Iohn. 5. 20.
 Apoc. 2. 2. 7.
 41. Cor. 9. 17.
 2. P. ter. 1. 4.
 Eph. 5. 30.

A comparison between the old man and the new.

1 Psal, 45, 11.

Hest, 2, 19.

2, Cor, 11, 2.

Ephes, 5, 32.

Apoc, 19, 7, &

21, 2, 9.

1 Rom, 3, 20, &

5, 20, & 7, 7.

Gal, 3, 19.

1, Tim, 1, 9.

2 Cor, 4, 6.

1 Tim, 1, 10.

Eph, 6, 15.

Acts, 13, 26,

& 28, 28.

Rom, 1, 16.

husband, we may well bid him enter his action against our husband Christ, and he will make him a sufficient answer. For this end (I meane that we might be coupled and married thus to Christ, ^b and so be certaine of saluation and at godly peace with God in our consciences) God hath giuen vs his holy worde which hath two parts, as now the children of God doe consist of two men, one part of Gods worde being proper to the old man, and the other part of Gods word being proper to the new man. The part properly pertaining to the old man, is the law. The part properly pertaining to the new man, is the gospell. The ^c law is a doctrine which commandeth and forbiddeth, requiring doing & auoiding vnder it, therefore are contained all precepts, threatnings, promises vpon condition of our doing and auoiding. ^d The gospell is a doctrine which alwaies offereth & giueth, requiring on our behalfe not as of worthenes, or as a cause, but as a certificat vnto vs, & therfore vnder it are contained all the free sweet promises

mises of God, as I am the Lord thy
 God. In those that be of yeres of di- ^{Acts 5, 20.}
 scretion it requireth faith not as a cause ^{Phil, 2, 15.}
 but as a certificat or instrument wher- ^{Matth, 23, 19.}
 by we our selues may be certain of our ^{Mar, 16, 15, 16}
 god husband Christ and of his glozy;
 and therefore when the conscience fee-
 leth it selfe disquieted for feare of Gods
 iudgement against sinne, she may in
 no wise looke vpon the doctrine pertai-
 ning to the old man, but vpon the do-
 ctrine onely y pertaineth to y new man
 in it, not looking for that which it re-
 quireth; that is faith, because we neuer
 belene as we should, but onely on it
 which it offreth and giueth, that is, on
 Gods grace and eternall mercy & peace
 in Christ. So shall shee bee in quiet
 when she looketh for it altogether out
 of her selfe in Gods mercy in Christ
 Iesu, in whose lap if she lay her head
 with S. Iohn, then is she happy, and ^{Iohn, 13, 23.}
 shall finde quietnesse in deade, when
 she sealeth her selfe quiet, then in Gods
 name let her looke on the law, and vpon
 such things as it requireth, thereby to
 byidle and keepe downe the old Adam,

THE GROVND OF
130
A comparison betweene the old man and the new.

1 Cant. 1. 15.
& 3. 7.

Numb. 25. 8.
Psal. 106. 30.

and by little and little to mortifie the
lust of sinne, untill in the end she be
ly like as her husband is: so, as the wife
will keepe her bed only for her husband
although in other things she is conten-
ted, to haue fellowship with others, as
to speake, sit, eate, drinke, goe, so our
consciences which are Christs wines,
must needs keepe the ^b bed, that
is, Gods sweet promises alone
for our selues and our husband, there
to meet together, to embrace and laugh
together, and to be ioyfull together. If
sinne, the law, the diuell, or any other
thing would creepe into the bed and lie
there, then complaine to thy husband
Christ, and forthwith thou shalt see
him play ^e Rhinces part. Thus my
dearly beloued I haue giuen you in few
words a summe of all the diuinity
which a Christian conscience cannot
want.

Pa. Because, Gods election & pre-
destination are the greatest mysteries
of our saluation, and although ioyfull
to the godly, yet fearefull to the wicked,
I would at the last haue thee shew
me

methy knowledge in them.

Ti. Predestination is as well to the reprobate as to the elect. Election onely pertaineth to them that be saued: predestination in that it respecteth the reprobate, is called reprobation, in that it respecteth the saued, is called election, and is thus defined, Predestination is the eternall decreement of God, purposed befoze in himselfe what shall befall of all men, (b) either to salvation or (c) damnation. Election is the (d) free mercy and grace of God in his owne will thzough faith in Christ his sonne, chusing and preferring to life such as pleaseth him. In this definition of election, first goeth befoze the mercy & grace of God, as the causes thereof, whereby are excluded all woꝝkes of the law, and merits of deserving; whether they goe befoze faith or come after. So was (e) Iacob chosen and Esau refused, befoze either of them beganne to woꝝke. Secondly, in that this mercy and grace of God in this definition, is sayd to be free, whereby is to be noted the proceeding and

^a Gen. 27. 20.

Eph. 1. 11.

Prou. 20. 24.

Iere. 10. 23.

Matth. 10. 29.

Gen. 45. 8.

^b Eph. 1. 5. 6.

Rom. 9. 23.

2. Thes. 2. 13.

1. Pet. 1. 2.

^c Exod. 9. 16.

Prou. 16. 4.

Deut. 4. 37.

& 7. 7. 8.

^f Iohn. 3. 8.

Notes vpon Gods election.

working of God not to be bound to any ^e ordinarie place, or to any succession of chaire, nor to state or dignity of person, nor to worthinesse of blood but all goeth by y^e meer will of his owne purpose, as it is w^ritten : Spiritus vbi vult spirat, &c. And thus was the outward race and stocke of Abraham after the flesh refused which seemed to haue the preheminence. And another said after the spirit raised vp to Abraham of the stones, that is, of the Gentiles. So was the outward temple of Ierusalem, and chaire of Moses which seemed to be of price forsaken, and Gods chaire to be advanced in other nations. So was tall Saul refused, and little Dauid accepted; the rich, the proud, the wise of this world reiected, and the word of saluation dayly opened to the poore and miserable abiectes; the high mountaines cast vnder, and the low vallies exalted.

Thirdly, where it is added in his owne will, by this falleth downe the the ^c free will and purpose of man, with all his actions, counsels, & strength of

(f) Iohn 3, 8.
Matth, 3, 9.
Iohn, 8, 39.

(a) 1 Sam, 15,
23, 28.
Luk, 1, 52.
(1) Elay 61, 1.
Matth, 11, 5, &
Luk, 4, 18, &
1, 5.

1 Cor, 1, 20,
16, 27.

(c) Gen, 6, 5,
& 8, 2, 1, & 20.
6 Exo, 29, 2, 3.
4, Plal, 14, 3.
Iere, 10, 2, 3, &
31, 10.

Eze, 36, 26,
Iohn, 9, 44.
Rom, 9, 16.

1 Cor, 15, 10,
2 Cor, 3, 4,
Phil, 2, 13,
Mat, 20, 12.
Luk, 18, 14, &
15, 33,

of nature, according as it is written: it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy. So we see how Israel ran long and got nothing; the Gentiles vneth began to set out, and yet got the game. So they which came at the first houre did labour moze, and yet they which came last were rewarded with the first. The working will of the Pharisee seemed better, but yet the Lords will was rather to iustifie the Publicane. The elder sonne had a better will to tarry by his father, and so did in deede, and yet the fat calfe was giuen to the younger sonne that ranne away. ^d Whereby we haue to vnderstand, how the matter goeth not by the will of man, but by the will of God, as it pleaseth him to accept, according as it is written; Which are bozne not of the will of the flesh, nor yet of the will of man, but of God. Furthermore, as all things cometh by the will of God onely, and not by the will of man, so againe here is to be noted, that this will of God neuer goeth without faith in Christ

Jesus

(d) Deu, 10, 17.
1 Chro, 19, 7.
Iob, 34, 10.
Acts, 10, 34.
Rom, 1, 11.
Gal, 1 6.
Eph, 6, 9.
Col, 3, 25.
1. Pet, 1, 17.
(e) Iohn, 1, 3.

Notes vpon Gods election.

Iesus his sonne. And therefore fourthly
 is this clause added in the definition
 through faith in Christ his sonne,
 which faith in Christ to vsward ma-
 keth altogether. For first it certifieth vs
 of Gods election, for whosoever will
 be certaine of his election in God, let
 him first begin with his faith in Christ,
 which if we finde in him to stand firm,
 he may be sure and nothing doubt, but
 that he is one of the number of Gods e-
 lect. Secondly, the sayd faith and
 nothing else, is the onely condition and
 means, wherupon Gods mercy, grace,
 election, vocation, and all other Gods
 promises to saluation doe stay, accor-
 ding to the words of S. Paul; If yee
 abide in faith. Col. 1. Thirdly, this
 faith also is the immediate and next
 cause of our iustification, simply with-
 out any condition annexed. For as
 the mercy of God, his grace, election,
 vocation, and other precedent causes,
 doe saue and iustifie vs, vpon condi-
 tion if we beleue in Christ, so this faith
 onely in Christ without condition, is
 the next and immediate cause which by
 Gods

Gods promise worketh our iustificati-
on, according as it is written: Belæue
in the Lord Iesus, and thou shalt be
saued, thou and thy whole house. Act.
6. And thus much touching the defini-
tion of election with the causes thereof
declared, which you sæ now to be no
merits nor workes of man, whether
they goe before or come after faith, but
onely the mercy of God through faith.
For like as all they that be bozne of A-
dam do taste of his malediction, though
they tasted not his apple, so all they
that be bozne of Christ, which is by
faith, take part of the obedience of
Christ, although they neuer did that
obedience themselues which was in
him. Rom. 5.

Now to the second consideration.
Let vs see likewise how & in what order
this election of God proceedeth in cho-
sing and electing them which he ordai-
neth to saluation, which order is this.
In them that be chosen to life, first
Gods mercy and free grace bringeth
forth election, election worketh vocati-
on of Gods holy calling, which vocati-
on

Notes vpon Gods election.

(b) Ioh. 9. 44.

Rom 9. 16.

1. Cor. 15. 10.

Phil. 2. 13.

Luke 18. 14.

& 15. 23.

(c) Exo. 21. 13.

1 Sam. 6. 9. 12.

Prou 16. 33.

Matth. 10. 40.

Eph. 1. 11.

(d) Ioh. 6. 29.

& 10. 26. &

11. 39.

Phil 1. 29.

2, Thes, 3, 2.

(e) Psal, 44, 3.

(f) Eph, 1. 4.

(g) 1 Cor. 1, 2.

on through hearing bringeth knowledg
and faith of Christ, faith through pro-
mise obtaineth iustification, iustifica-
tion through hope worketh for glori-
fication. Election is before time, vocati-
on and faith commeth in time, iustifica-
tion and glorification is without end.
Election depending vpon Gods free
grace^b & will excludeth all mans will,
blinde fortune, chance, and all perad-
uenture: vocation standeth vpon Gods
election, excludeth all mans wisdom,
cunning, learning, intention, power,
and presumption. Faith in Christ pro-
ceeding by the (d) gift of the holy ghost,
and freely iustifying man by Gods pro-
mise, excludeth all other merits of
men, all condition of deserving, and al
workes of the law both Gods law and
mans law, with all outward meanes
whatsoever: iustification commeth free-
ly by faith, standeth sure by promise,
without doubt, feare, or waivering in
this life. Glorification pertaineth on-
ly to the life to come, by hope is looked
for, grace and (e) mercy preuenteth,
(f) election ordaineth vocation prepa-
reth

reth and receiveth the word, whereby
cometh faith, faith iustificieth, iustifi-
cation bringeth glory, Election is the
immediate and next cause of vocation,
vocation (which is the working of
G O D S spirite by the word) is the
immediate and next cause of faith, (h)
faith is the immediate and next cause
of (i) iustification. And this order and
connexion of causes is diligently to be
observed, because of the Papists which
have miserably confounded and inuer-
ted this doctrine, thus teaching, that
almighty God, so farre forth as hee
foreseth mans merites befoze to come,
so doth he dispence his election. And
again, the Lord recompenceth the
grace of the election, not to any merites
proceeding, but yet granteth the same
to merites which follow after, as
though we had our election by our ho-
linesse that followeth after, and not
rather have our holinesse by Gods ele-
ction going befoze. But we following
y Scripture say otherwise, that y cause
only of Gods election in his owne free
mercy

(h) Ro. 8. 17.

(i) Rom. 4. 9.

Gal. 3. 26.

mercy, and the cause only of our iustification is the faith in Christ, and nothing else. As for example, first concerning election, if the question be asked, why was Abraham chosen, and not Nachor? why was Jacob chosen and not Esau? why was Moses elected, and Pharaoh hardened? why David accepted and Saul refused? why few be chosen and the most forsaken? It cannot be answered otherwise than thus, because it was so the good will of God. In like manner touching vocation and also faith, if the question be asked why this vocation and gift of faith was given to Cornelius the Gentile, and not to Tertullus the Jew, why to the poore, why to the babes and little ones of this world, of whom Christ speaketh, I thanke thee father which hast hid this from the wise, &c. why to the vnwise? the simple abjectes and outcastes in this world, of whom speaketh, S. Paul 1. Cor. 1. You see your calling my brethren, now not many of you, &c. why to the sinners and not to the iust? why the beggers by the
 pie

he waies called, and the bidden guests
 excluded? We can goe to none other
 cause but to Gods purpose and electi-
 on, and say with Christ our Saviour.
 Oe father, for so it seemed good in thy
 sight. And for iustification likewise, if
 the question be asked why the Publi-
 cane was iustified and not the Phari-
 sie: why Mary the sinner and not Si-
 mon the inuitee, why harlots and pub-
 licanes goe before the Scribes and
 Pharisees into the kingdome, why the
 Sonne of the free woman was recei-
 ued and the bond-womans Sonne be-
 ing his elder reiecte, why Israell
 which so long sought for righteousness
 found it not, and the Gentiles which
 sought not for it, found it. We haue no
 other cause hereof to render: but to say
 with S. Paul, because they sought for
 it, by works of the law and not of faith
 which faith as it cometh not by mans
 will, as the Papist falsely pretendeth,
 but only by election & free gift of God,
 so it is onely the immediate cause
 wherunto the promise of our saluation
 is annexed, according as we read. And
 there-

Notes vpon Gods election.

(h) Rom, 4,
12, 13.

(i) Rom, 3, 21.
& 4, 2, & 5, 1.

therefoze of faith is the inheritance gi-
uen vs after grace, that the promise
might stand sure to euery seed. (b) Item
in the same chapter Faith belœuing in
him which iustifieth the wicked, is im-
puted to righteousness, and thus con-
cerning the cause of our saluation, you
see how (i) faith in Christ only and im-
mediately without any condition doth
iustifie vs, being so linked with Gods
mercy and election, that wheresoener
election goeth befoze, there faith in
Christ must needs follow after. And
again, whosoever belœueth in Christ
Iesu, thzough the vocation of God, he
must needs be partaker of Gods ele-
ction, whereupon resulteth now the
third note or consideration, which is, to
consider whether a man in this life may
be certaine of his election. To answer
to which question, this first is to be
vnderstood, that although our ele-
ction and vocation simply indæde be
known to God only in himselfe from
the beginning, yet notwithstanding it
may be known to euery particular
faithfull man, a posteriore, that is by
meanes

meanes, which meanes is faith in
 Christ Iesus crucified, forasmuch as
 by his faith in Christ a man is iusti-
 fied, and thereby made the child of sal-
 uation. Reason must needs leade the
 same to be then the childe of election
 chosen of God vnto eternall life: for
 how can a man be iustified but he must
 be saued, and how can a man be saued
 but by consequence it followeth that he
 must also be elected: and therefore of
 election it is truly sayd, we must iudge
 of election by that which cometh after
 that is by our faith, and beleefe in
 Christ: which faith though in time it fol-
 loweth after election, yet it is the pro-
 per and immediate cause assigned by
 the Scripture, which not onely iustifi-
 eth vs, but also certifieth vs of this ele-
 ction of God. For election albeit in God
 it be the first, yet to vs it is the last ope-
 ned: and therefore beginning first with
 creation, I come from thence to re-
 demption, and iustification by faith, and
 so to election, not that faith is the cause
 efficient of election, being rather the ef-
 fect thereof: but is to vs the cause cer-

2.Reg.19.
8.Rom.11.3.
Tim.2.19.
a)Matth.13.
2.&24.24.
Luk 19.9.
Ioh.6.37.32.
x 10.28.& 17
2.& 18.9.
Theff.2.13.
Ioh.2 19.
Apoc.13.8.

tificatory, or the cause of our certification, whereby we are brought vnto the saving and knowledge of our election in Christ. For albeit that election first is certaine in the knowledge of God, yet in our knowledge faith onely that we haue in Christ is the thing that ^a giueth to vs our certificate and comfort of this election: wherfore whosoever desireth to be assured that he is one of the elect members of God, let him not cline vp into heauen to know, but let him descend to himselfe, and there search his faith in Christ the son of God; which if he finde in him not fained by the working of Gods holie spirit accordingly, thereupon let him stay, and so wrap himselfe wholly both body and soule vnder Gods generall promise and cumber his head with no further speculations, knowing this, that whosoever belieueth in him shall not perish. Ioh. 3. shall not be confounded. Rom. 9. shall not see death. Ioh. 8. shall not enter into iudgement. Io. 5. shall haue everlasting life. Ioh. 3. 7. shall be saved, shall haue remission of
all

all his sinnes, shall be iustificed. Rom. 3.
 Gal. 2. shall haue floods flowing out
 of him of water of life. Ioh. 7. shall
 neuer die. Ioh. 11. shall be raised in
 the last day. Ioh. 6. shall finde rest in
 his soule, and shall be refreshed. Mat.
 11. Now then soz asmuch as we see
 faith to be the ground whereupon de-
 pendeth the whole condition of our iu-
 stifying, let us discusse in like manner
 what is this faith whereof the Scrip-
 ture so much speaketh, soz the moze
 plaine vnderstanding of the simple; soz
 many kindes there bee of faith, as a
 man may belæue euery thing that is
 true, yet not euery truth doeth saue,
 neither doth the ^b belæuing of euery
 truth iustifie a man. He that belæueth
 that God created all things of naught,
 belæueth truly. He that belæueth that
 God is a iust God, y he is omnipotent
 that he is mercifull, that he is true of
 promise; belæueth well, and holdeth
 the truth.

1. Matth. 7. 22.

Luk. 12. 47.

Rom. 1. 32.

1. Cor. 13. 2.

Iam 2. 26.

Titus. 1. 16.

So be that belæueth that God hath
 his election from the beginning, & that
 he is also one of the same elect and pre-

otes vpon Gods election.

destinate, hath a good belæse, and thin-
keth well, but yet this belæse alone, ex-
cept it be seasoned with another thing,
will not serue to saluation, as it auailed
not the olde Jewes, which so thought
of themselves, and yet thinke to this
day to be Gods elect people: Onely the
faith which auailleth to saluation, is that
whose obiect is the body and passi-
on of Iesus Christ crucified, so that in
the acte of iustifying, these two, sayth
and Christ, haue a mutual relation, and
must alwaies concurre together, faith as
the action which appprehendeth, Christ
as the obiect which is appprehended: for
neither doth the passion of Christ saue
without faith, neither doth faith helpe,
except it be in Christ. As we see the bo-
dy of man sustained by bread and drinke,
not except the same be receiued and con-
ueied into the stomacke, and yet neither
doth the receiuing of euery thing su-
staine mans body, except it be meat and
drinke which haue power to giue nou-
rishment. In like sort it is with faith,
for neither doth the belæuing of euerie
thing saue, but onely faith in the blood
of

Ioh. 17. 21.

Rom. 9. 4. col.

2, 1, Cor, 10,

16, Rom, 8, 50

1 Cor, 1, 30.

of Chzist, neither againe both the same
 blood of Chzist profit vs, except by faith
 it be receided. And as the sunne being
 the cause of all light, shineth not but to
 them onely which haue eyes to see, noz
 yet to them neither vnesse they will o-
 pen their eyes to receiue the light, so the
 passion of Chzist is the efficient cause of
 saluation, but faith is the condition
 whereby the sayd passion is to vs effe-
 ctuall. And that is the cause why we say
 with the Scripture, that faith only iu-
 stifieth vs, not excludng thereby all o-
 ther externe causes that goe befoze, as
 grace, mercy, election, vocation, the
 death of Chzist, &c: all which be extern
 causes working our saluatin through
 faith. But when we say, that faith on-
 ly iustifieth vs, the meaning thereof is
 this, that of all internall actions, moti-
 ons, or operations in man giuen to him
 of God, there is no other that conten-
 teth and pleaseth God, or standeth be-
 fore his iudgement, or can helpe any
 thing to the iustifying of man before
 him, but onely this one action of faith
 in Iesus Chzist the sonne of God, for

Christ & faith must not be separated. Notes vpon Gods electiō.

although the action of praying, fasting, alms, patience, charity, repentance, the feare & loue of God be his gifts in man, and not of man, giuen of God to man: yet be none of all these actions in man imputed of God to saluation, but onely this one action of faith in man, vpon Christ Iesus the son of God; not y^e the actiō it selfe of believing, as it is a quality in man, doth so deserue, but because it taketh that dignity of the object; for faith, as it is an action in man, is not to be considered alone, but must euer goe with his object, and taketh his vertue thereof. Like as the looking vpon of the old Israelites, did not of it selfe procure any health vnto them, but the promise made in the object, which was the brazen serpent wherupon they looked, gaue them health by their looking vpon; euen so after like sort are we saued by our faith and spirituall looking vpon to the body of Christ crucified, which faith to define is this. ^bTo believe Iesus Christ to be the son of y^e liuing God, sent into this world, by his death to satisfie for our sinnes, and so to receiue the same.

FINIS.

(a) Num. 21. 9.

Ioh. 3. 14.

(b) Ioh. 3. 15.

16. 18.

Ioh. 8. 24. &

14. 1.

Act. 8. 37. &

16. 31. & 20. 21.

1 Iohn. 3. 23.

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